The CHRISTIAN CENTURY

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The Church Examines Her Mission
By Clarence T. Craig

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An Editorial

Catholicism in Colombia
By Alvin Schutmaat

Who Inherits the Earth?
By Fred Eastman

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In This Issue

CLARENCE T. CRAIG continues the series of articles on the reports and issues that are to be considered at the coming Amsterdam Assembly of the World Council of Churches. Dr. Craig, who has been one of the most active members of the First Commission preparing for the Assembly—that which deals with the nature and work of the church — discusses particularly the report of that commission. He is professor of New Testament at Yale Divinity School, and for many years held the same post on the faculty at Oberlin.

FRED EASTMAN has so long been known as the professor of biography, literature and drama at Chicago Theological Seminary that it is sometimes forgotten that he was once managing editor of the old *Christian Work*, before that a secretary of the Presbyterian Board of Home Missions, and before that a remarkably successful working pastor in eastern parishes.

PAUL BOCK has served for the past year as associate director of the World Council of Churches' public relations department in Geneva. Since the departure last October of Robert Root for his trip through the Middle and Far East, he has been The Christian Century's correspondent in the Swiss city.

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The CHRISTIAN CENTURY

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May 12, 1948

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Calendar of Coming Events

May 10-12. United Board for Christian Colleges in China, Annual Meeting and Dinner, New York City.
May 14-16. F.O.R. Racial-Industrial Institute, New York.
May 16. Pentecost (Whitsunday).
May 16. World Assembly Day.
May 16. Chicago Sunday Evening Club; Walter H. Judd, speaker.
May 18. Federal Council of Churches Executive Committee, New York.
May 18-23. Salvation Army Inter-American Conference, Chicago.
May 19-23. Southern Baptist Convention, Memphis.
May 20-25. Reformed Church in America General Synod, Buck Hill Falls, Pa.
May 23. Chicago Sunday Evening Club; Albert G. Butzer, speaker.
May 24-30. Northern Baptist Convention, Milwaukee.
May 26. United Presbyterian Church General Assembly, New Wilmington, Pa.
May 27. Presbyterian Church, U. S., General Assembly, Atlanta.
May 27. Presbyterian Church, U.S.A., General Assembly, Seattle.
May 28-30. Wisconsin Laymen's Conference, Green Lake.
June 3-6. A.F.S.C. Institute of International Relations, San Antonio.
June 4-13. A.F.S.C. Institute of International Relations, Wichita.
June 7-10. A.F.S.C. Institute of International Relations, Dallas.
June 7-11. Duke Convocation, Durham, N. C.; George A. Buttrick, Theodore P. Ferris, Paul Hutchinson, James Muilenburg, Ralph W. Sockman, Henry P. Van Dusen, speakers.
June 7-11. Northwestern District, American Lutheran Church, Annual Convention, Pacific Lutheran College, Parkland, Wash.
June 7-13. Lutheran Augustana Synod 89th Annual Convention, Rock Island, Ill.
June 8-13. Evangelical Lutheran Church 18th General Convention, Minneapolis.
June 9-13. Lutheran Free Church 52nd Annual Convention, Willmar, Minn.
June 10-14. A.F.S.C. Institute of International Relations, Kansas City.
June 10-18. A.F.S.C. Institute of International Relations, Des Moines.
June 12-19. A.F.S.C. High School Institute of International Relations, Boone, Iowa.
June 13-20. A.F.S.C. Institute of International Relations, Seattle.
June 14-18. A.F.S.C. Institute of International Relations, Greensboro, N.C.
June 14-25. Iowa Leadership Training School, Oskaloosa.
June 14-30. School for Accepted Supply Pastors, Emory University, Georgia.
June 15-20. Church of the Brethren Annual Conference, Colorado Springs.
June 15-Aug. 20. Princeton Theological Seminary Summer Language Courses. Princeton, N.J.
June 17-24. Congregational Christian Churches General Council, Oberlin, Ohio.
Aug. 22-Sept. 4. World Council of Churches First General Assembly, Amsterdam.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXV CHICAGO. MAY 12, 1948 NUMBER 19

As We Go To Press —

How It's Done

APPEARANCE of two typewritten pages at the front of The Christian Century has naturally raised questions: Why and how? The 'why' is to cut the time between editorial deadline and delivery of the paper to subscribers as close as is mechanically possible. The 'how' is by having these pages typed in the editorial office on a regular typewriter (no Varityper or other such substitute for a typesetting machine is used) and then photographed and made into a cut. No work stoppage affects the engraving unions in Chicago. Meanwhile, the rest of the paper continues to be set in type by our good friends in Toronto.

Admit 100,000 a Year!

THE HOUSE now seems sure to pass the Fellows bill (HR 6163) endorsed last week by its judiciary committee. It would admit 100,000 displaced persons a year for two years. The Senate has approved the Wiley bill, which admits half as many. Both measures are hamstrung by provisions which reduce their value, but the fact that anything at all is being done testifies to the power of public opinion. Vigilance is now required to make sure that the conference committee of Congress maintains the 100,000 a year minimum and that families are not broken up as the Wiley bill would require. This is no more than a start toward discharging America's just obligations toward the D.P. victims of the war. But let's get this start made and then take up the task of doing more satisfying justice.

Exclusion Is Costly

JUSTICE also demands that the U.S. offer qualified residents of all races and nationalities equal opportunity for naturalization. In House hearings on the bill introduced by Congressman Judd of Minnesota to remedy this injustice (HR 5004) former Ambassador Grew pointed out that "there can be no question whatever that the passage of the Immigration Act of 1924 undercut the position of liberal Japanese statesmen whose policy was based on friendship with America. In the sense that the friends of this country were weakened while the extremists were given a potent weapon with which to exacerbate Japanese-American relations, the policy of exclusion contributed largely to the final crisis." In other words, we now can correct a policy which once led to war. Do you know how your representatives in Washington stand on HR 5004?

Churchmen Urge Peace on President

IF President Truman did not know that large portions of the American churches are gravely concerned over his international policies, he learned it on April 30 when visited by seven representatives of the Federal Council of Churches, led by Bishop Dun. They condemned the war hysteria, to which he had contributed, and served notice that the churches are determined to do everything in their power "to check the forces which have pushed mankind to the brink of international conflict." After blasting the idea that war is inevitable, the group denounced reliance on purely military means of combating Communism and urged "greater concentration on positive programs of an economic, social, political and moral character." It was high time for the President to hear such straight talk.

U.S. Withholds Relief Funds

LAST JULY Congress voted $5,000,000 for the voluntary relief agencies to help pay

freight charges on food and clothing sent to Europe. Church World Service, as was pointed out in an editorial on April 21, has accumulated a bill of more than $400,000 against this appropriation, which the state department's Advisory Committee on Foreign Aid administers. But for some strange reason, the committee refuses to release the money. C.W.S., we are informed, has received only $10,500 from the committee. Why? Is the state department trying to strangle voluntary relief, which goes to 42 needy countries instead of being confined to the 16 Marshall-plan nations? Is it trying to make the Christian churches' work of mercy another weapon in the 'cold war'? In any event, it is imposing a grave handicap on C.W.S. and the other voluntary relief agencies.

'Halt!' Cries Einstein

THEY GAVE Albert Einstein another medal last week--this time the One World Award in memory of Wendell Willkie. And this is what he said in accepting: "In this time of decisions so heavy with fate, what we must say to our fellow citizens seems above all to be this: Where belief in the omnipotence of physical force gets the upper hand in political life, this force takes on a life of its own and proves stronger than the men who think to use force as a tool. The proposed militarization of the nation not only immediately threatens us with war; it will also destroy the democratic spirit and the dignity of the individual in our land. The assertion that events abroad force us to arm is wrong; we must combat it with all our strength. Actually, our own rearmament, through reaction of other nations to it, will bring about that very situation on which its advocates seek to base their proposals." Let the leaders of the nation take heed: "Force takes on a life of its own and proves stronger than the men who seek to use it as a tool.

Three Years of No War

THREE YEARS AGO the German armies disintegrated and a war fought for unconditional surrender ended in just that. Then began the slow awakening to the incredible destruction created in Europe by obliteration bombing. Events since then show how nearly completely civilization itself had been wiped out. Not for two or three generations, assuming no new war breaks out, may Europe be expected to return to a well-being remotely approximating that of 1939. Morally, it may be questioned whether a century will suffice to wipe out the horrors of the extermination chambers, the displaced persons' camps, the slave labor of war prisoners, the cold cruelty of the denazification process, the blind folly of the Morgenthau plan, the awful silence of millions starving, the insanity of wholesale destruction. A Canadian friend laid bare what this means when he spoke of what two wars had done to his family, now almost extinct. "And for what?" he demanded. Three years after a war that ended without peace and with no promise save further illimitable violence threatening all human existence, that question echoes and re-echoes: "For what?"

Home to Roost?

THE REPORT (page 461) from our India correspondent that the Madras medical council will no longer accredit doctors trained in American medical schools is something to think about. The difficulties it may cause American medical missionaries are obvious. Is this the reaction of the medical profession in free India to the cold shoulder medical associations in the U.S. have given doctors from other countries?

Notes on the Church Scene

METHODIST bishops opened their denomination's General Conference by calling on their church to lead in forming a united Protestant church....C. M. McConnell deplored the fact that the Methodist meeting contained "only a couple of delegates who could milk a cow." He was emphasizing the importance of the rural church, but he forgot that the city churches get most of their preachers from the country....If the mail reaching this office is any criterion, the action of a Presbyterian minister in marrying 4-timer Lana Turner to 4-timer Bob Topping will furnish the coming General Assembly with one of its most heated debates. ...German Protestants of all sorts are to meet at Eisenach late in June to try to decide before Amsterdam whether the Evangelical Church in Germany (EKID) is a united church or only a federation of independent churches....The American Friends Service Committee says it will use its $20,000 Nobel prize to promote peace between Russia and the U.S.A. Its plans, so far as the papers have printed them, are vague....Are the bars being lifted to allow Japanese Christian leaders to attend international church gatherings? Three Japanese Anglican bishops have been given visas to go to the Lambeth conference in July. That looks as though there might be a Japanese delegation at Amsterdam.

EDITORIAL

The United Nations and World Government

WHEN the Charter of the United Nations was adopted at San Francisco most of the world hailed the dawning of a new day of international peace.* Here, it was believed, was an organization which would establish the lasting peace and security that the former League of Nations had failed to gain. The old league had pursued a dismal history, from hopeful birth to frustration to inglorious disappearance. But this was a new beginning. This time the record would be different. What the League had not been able to do in keeping the peace, the U.N. would do. Why? Because all the powerful nations were in it, especially the United States. Because the Security Council—the peace-keeping organism—was so contrived as to link responsibility and power. Because this was to be an association of nations under a Charter "with teeth in it."

Almost alone among national leaders at that time, John Foster Dulles dissented from this view. Mr. Dulles had worked hard to form the United Nations. He has always been, and remains, one of its staunchest champions. But from the beginning he insisted that the idea that there was a power of compulsion in this body which the old league did not possess was an illusion, and that parts of the Charter which provide for the use of armed force against a recalcitrant nation were nothing but "window dressing." The U.N., he insisted, would find its actual functioning limited almost entirely to investigation, discussion and recommendation. If it attained real world importance it would be as a global town-meeting; not as an executive, and still less as an international war department. Time has proved that Mr. Dulles was 100 per cent right.

He was right because the idea of "collective security" through common coercive measures against an aggressor taken by an organization of independently sovereign states lacks all reality. With the veto power in force in the Security Council, the only "threats to peace" against which such measures could be invoked would be those which did not involve any of the permanent members of the council or any of the smaller nations whose interests were under the protection of the Big Five. In other words, the council could crack down only in unimportant ructions between weak nations where world peace was not endangered. It could act only where action was of no consequence. And if, by some miracle, the veto power should be abolished and the Charter so amended as to provide for common coercive action against a major aggressor by majority vote in the council, that would be no method for keeping world peace, since such action would be itself the Third World War.

Moreover, the very idea of securing peace by "collective security" in this new era of atomic, biological and other forms of impersonal and robot warfare is devoid of meaning. An atomic war, as every specialist in that field is trying to warn, is likely to be decided in the first 24 hours—perhaps in the first hour. The theory of waging a successful atomic war must be to strike such a shattering first blow that the nation assaulted will not be able to rally sufficient retaliatory power to strike back in an equally shattering fashion. Hence, a Security Council which might summon the member nations of the U.N. to war against an atomic aggressor would find the nation it was trying to defend pulverized before it could go into action. The atomic scientists declare that there is no military security against the atomic bomb—and that goes for collective military security as well as the national kind.

Nevertheless, the hope persists that the U.N., despite its present weakness, may be made over or developed into a body which will actually maintain world peace. Most of the public opinion polls favoring world government taken in this country, the petitions signed by such large numbers of citizens in various American cities and towns, the plebiscite in the Massachusetts election of 1946, the "Humber resolutions" passed by the legislatures of fifteen states, the concurrent resolutions introduced in Congress last year by six senators and ten representatives, and the proposals of world government organizations seek, in the words of the proposal on the Massachusetts ballot, "to support amendments to the Charter which will strengthen the United Nations and make it a world federation able to prevent war." Can it be done? And is there time?

I

The Charter of the U.N. can be amended. Under Article 109 the General Assembly can at any time call a conference to submit amendments to the member states and only seven—any seven—members of the Security Council have to approve. In other words, there is no veto impasse. Not, that is, to setting the amending machinery in motion. But the veto must be taken into account when amendments are to be put into force, for this not only requires adoption by two-thirds of the member states, but this adopting and ratifying two-thirds must include all the permanent members—i.e., the veto-possessing nations—of the Security Council.

*This is the fifth in a series of editorials on the need for world government. Publication of the series began in the issue for January 14, and was interrupted by the difficulties we recently experienced in getting out a full-sized paper. To freshen their minds on the continuity of the argument, we hope that our readers will reread the earlier editorials: "World Government—or Else," (January 14); "The World Government Crusade" (January 28); "The Soviet Union and World Government" (February 11); "The United States and World Government" (February 25).

That is the legal problem which confronts anyone who undertakes to amend the Charter. No wonder that Dr. H. V. Evatt, who represented Australia at San Francisco and later on the Security Council, argues in his new book, *The United Nations* (Harvard University Press), that it will prove harder to change the Charter than it was to write it. But if mankind is not to surrender to despair, letting the U.N. muddle along helpless to curb the war-making provocations of its sovereign members, then many who agree that the only remedy is world government likewise believe that the only practicable method of getting a world government in time is by basic changes in the present association of nations.

What changes? Here the world federalists are by no means agreed among themselves. Cord Meyer, Jr., argues in his much discussed *Peace or Anarchy* that the essential need is to place all atomic and other mass destruction weapons in the hands of the U.N., with consequent assurance to the separate nations that they will not remain in peril of atomic attack. This, he holds, will gain time, open the way to general disarmament and start the processes of so reducing mutual (and now well founded) fears that eventually a full-fledged world government can be brought into being. Such other prominent figures in the movement as former Justice Owen J. Roberts, W. T. Holliday of the Standard Oil Company of Ohio and Senator Homer Ferguson would probably be satisfied with this, at least as a starter.

Others argue for much greater changes. The Massachusetts legislature, for example, when it carried out the mandate of the plebiscite already mentioned, called on the President and Congress to initiate the process by which the Charter would be so amended as to provide for transformation of the Assembly into a world legislature elected on a basis of weighted representation, having control over a world police and army able to enforce the laws enacted in the world legislature, with power to tax and to enforce a world Bill of Rights. That's quite a program!

II

Does any such program lie within the realm of possible attainment? Its advocates insist not only that it does, but that it is the only method of gaining a true world government which is more than a dream. It is the most obvious common sense, they declare, that having an association of nations now, those who want something better should begin with what we have. Moreover, the first changes should not be so sweeping as to frighten off the national bodies jealous of their countries' sovereignty. (That means the U.S. Senate and the U.S.S.R. Politburo.) As for that Big Power veto over amendments, they hold that when the U.N. Assembly votes for a convention to propose amendments, that body can itself—following the precedent of the American constitutional convention and similar bodies in other countries—alter the rules by which the changed Charter can be brought into effect.

Perhaps so. But would not such altering of the rules more probably lead to a Russian bolt? And with Russia outside the reorganized U.N., what security could be offered those who remained within?

This is the line of reasoning following by the advocates of world government who argue that amending the U.N. Charter holds out little hope of furnishing a firm foundation for lasting peace. These world federalists believe that what is required is not amendment but a fresh start. In the jargon of the movement they are the "maximalists." The federalists who seek the limited Charter amendments already described are "minimalists." Maximalists espouse the idea of some sort of world popular convention to draw up a complete constitution to be submitted to the nations, ratified by them and thus bring into being a world government with full executive, legislative and judicial powers, as well as control of all atomic and similar weapons.

III

Henry Usborne and the other members of the British Parliament who are pushing for a world government favor the attempt to make this new start. So do most of the other European groups that are in the World Movement for World Federal Government. In the beginning the principal exponents of this strategy in this country were the members of World Republic, an indomitable organization first launched by seven G.I. students at Northwestern University who withdrew from their classes to plunge into what they concluded was a more pressing responsibility than getting a college degree. Now this wing of the American movement includes large numbers of convinced world federalists. It has official standing in the platform of United World Federalists, Inc. Its most impressive recruits are probably the professors and political scientists who have coalesced around Robert M. Hutchins, G. A. Borgese and Rexford Guy Tugwell at the University of Chicago to formulate a proposed world constitution. That constitution has just been made public, and copies of it may be obtained from the publicity office of the university.

The argument of the maximalists runs about like this: The U.N. is just what its name implies, and no more—an *association* of nations. To end the international anarchy a world *government* is required, administering world law directly on individuals all over the earth. The minimalist program seeks security, which naturally is the first interest of the nations now holding a dominant position. But the first interest of an overwhelming majority of earth's inhabitants is in seeking justice. Propose the establishment of a world government to insure justice, and the interest, the confidence and soon the enthusiastic support of this overwhelming majority will be gained. Security will follow justice.

IV

Is the proposal to make a new start with a people's convention to place a full-fledged world government plan before the nations any more likely to succeed than the proposal to amend the U.N. Charter? In the terms in which Mr. Usborne or Professor Borgese

is putting that proposal forward, the answer is No. But that does not preclude the possibility that an unofficial people's convention held in 1950, as is proposed, if it were honestly representative of great masses of the world's population, and if it produced a charter or constitution for a world government of sufficiently impressive moral dimensions, would have a tremendous effect on popular opinion all over the earth. From that propaganda start, the road to action might not prove as long as now our lack of faith makes seem likely.

For the product of such an unofficial world gathering–*provided*, as just said, that product was sufficiently impressive in its moral as well as in its legal aspects –might create for the U.N. such an opportunity as now seems far beyond its possible attainment. Given such a response as the common people of the world, including those within the Russian orbit, are capable of making to the blueprint of a world government offering justice and security, the U.N. Assembly might *then* call a conference under the provisions of Article 109 which could attempt far more and honestly hope to achieve far more than a few modifications of the present international anarchy.

V

Speaking in New York to the Young Republican club on January 5, Harold E. Stassen said that "the capstone" of the policy which he advocates as a candidate for the presidency is a proposal "that the United States initiate the calling of a major U.N. convention in the year 1950 for the purpose of amending and rewriting the Charter and strengthening the U.N. for its noble and vital task, in the interest of mankind." It does not at this moment seem probable that Mr. Stassen will be elected president. Yet stranger things have happened.

History is full of the unexpected. Man's hope lies in history's *if's*. If the White House should be occupied from next January until 1953 by a chief executive who did indeed make this the capstone of his foreign policy, the chances are that the convention to rewrite the Charter would be held. If world public opinion had been roused by then to support a full and just instrument for a genuine world government, it might be that even Russia would judge it to its interest to vote affirmatively. And the United Nations, now barely managing to maintain a shadow existence, would awaken to a new life and a great destiny.

This is nothing but a series of *if's*? Yes, nothing more. But other *if's* are conceivable. And every *if* represents possibility. While possibility remains, hope remains. Hope for the salvation of the United Nations; hope for the end of world anarchy and the coming of world government. Hope for justice; hope for peace. Hope for our children and for our children's children. What are the Christian churches doing to change hope to "glad fruition"?

This is the fifth in a series of editorials. The sixth and concluding editorial in the series will deal with "The Churches and World Government."

Edward Shillito

WHEN the word came that Edward Shillito had died, it was impossible, because of the interruption in our usual publishing arrangements, for those of us on the staff of The Christian Century who had loved him to render the tribute which our hearts demanded. But now that the paper has returned to its normal size, something must be said about this man who left the mark of his rich and gracious personality so deeply on these pages for so many years. Only the coming months can show how great is the loss we have all sustained in his passing.

Soon after Dr. Morrison determined to transform the Century into an independent, undenominational weekly which would circulate throughout the English-speaking world, he engaged Mr. Shillito to write a weekly letter of "British Table Talk." The nomination, if I am not mistaken, came from Dr. Lynn Harold Hough who, from his intimate contacts with the English churches, knew him as the gifted literary secretary of the London Missionary Society, a close friend of William Temple and the other members of the group who were making the Student Christian Movement a new source of ecumenical outreach, and a writer and poet who had won distinction in the world of British letters.

For years thereafter The Christian Century family became familiar with Mr. Shillito as the author of the pungent running commentary on developments in English church and secular life which regularly enlivened these pages. That journalistic assignment he treated less as a responsibility than as an opportunity, and until his final illness intervened his illuminating interpretations of British affairs appeared in practically every issue. When the Century's worldwide system of news coverage was later inaugurated, the Shillito newsletters furnished the model held up before all who joined our corps of special correspondents.

Undoubtedly, however, Mr. Shillito established himself most firmly in the friendship of our readers when, seventeen years ago, by a sort of Darwinian process of natural selection, he took over the writing of the letters of Quintus Quiz. Quintus Quiz was an editorial abstraction born when the death of Dr. William E. Barton left a vacancy on the editorial pages where the Parables of Safed the Sage had been appearing. At first it was intended that these anonymous letters should be written by various members of the staff and by others who were writing frequently for the paper. But the very first letters written, at the editor's solicitation, by our London correspondent showed how ludicrous it was to consider letting anyone else share that column with him. Mr. Shillito *was* Quintus Quiz. He made the abstraction live.

The arrival of the Quintus Quiz letters usually furnished a treasured moment of exhilaration in the editorial office. They would come in on odd bits of paper, written in a hand whose deciphering seemed to require a strong magnifying glass and a stronger-

imagination, and frequently they defied the first law of journalism by covering both sides of the sheet. But the editor who undertook their translation would wander from one editorial cubicle to the next, quoting brilliant bits, and the chuckles and appreciative nods which followed his passing would, a few weeks later, be spread as far as the circulation of the Century.

About a dozen more of these Quintus Quiz letters are "hanging on the hook," and will be printed. At the very last, Mrs. Shillito tells us, her husband was trying to write still another. He died thinking of himself as Quintus Quiz. And so the family of The Christian Century will remember him.

I cannot, in this restricted space, say the things that should be said about the man himself—about his full-stored mind, his wonderful capacity for friendship, his avoidance of the scramble for public acclaim, his delight in his home and his family, the never failing spring of humor that bubbled in him, and the sudden flashes in his conversation which showed, sometimes at the most unexpected moments, how deep and sustaining an element in his life was his Christian faith. But to know him at his best, tasting life to the full and being hailed at his true worth, one had to see him with children.

Dear Edward Shillito, it was good to know you, and to share a friendship which, under your tending, so easily spanned the leagues of the sea. P.H.

Sitting Under Dr. Greenfields

EDITOR THE CHRISTIAN CENTURY:

SIR: Those, such as editors and preachers, whose way of life brings them into close and sometimes controversial relations with their fellows, in church and without, are familiar with the old plea: "I do not need the church. I worship under the ministry of Dr. Greenfields." These pleaders leave you with the impression that when they are walking by the river or climbing the hills they are in their sanctuary, and the preacher, so they assure us, is far superior to the preachers we others hear in church.

Perhaps they are right. Certainly some of them are true worshipers in the green pastures and by the still waters. But just as the Christian saints are few, and we cannot find in the fields many as holy votaries as St. Francis, so perhaps there are not a very large number of Henry Thoreau's hearers of the Word in shrines not made with hands. It would be a commoner experience to find the man with the pipe, usefully employed in pleasant and idle thoughts. One Emily Dickinson, who certainly knew the best in Dr. Greenfields, may have misled her readers. She was one of the rare beings who are completely at home in their religion and likely therefore to shock more cautious and restrained saints. Only one far within would dare to write,

> God, that ancient clergyman
> Who never preaches long.

But these are not typical of the crowd who blithely tell you that they can worship more worthily by the seaside or on the mountaintops, who are indeed, as they themselves say frankly, truer worshipers than those who throng the dull sanctuaries. Do you not feel doubtful sometimes of the professions of the outsiders? We might believe without any initial difficulty that they are better than we are—no very hard thing—if only they would not tell us so themselves.

Walking in the forest must often bring solemn thoughts. But as a matter of experience, is it likely to bring one into an ordered, humbled and exalted communion with the Lord God, as many a church can? It is hard enough to keep the mind concentrated even when there is nothing to distract us. We can take delight in the creatures of our God and King and in watching them adore the work of his hands; but is that what is meant by "worshiping the Lord in the beauty of holiness" or by going with the multitude keeping holy day and singing the songs of Zion? Why, if two good things are offered us, confuse them and make alternatives when both can be had?

Let me ask one more question. Speaking in strict confidence, does not the Church of Christ in these days accept the claims of the "outsiders" far too much at their face value? Does it not pause with awe-struck wonder before the great audiences of those who are better than the insiders are, or better qualified to pronounce judgment upon the problems of science and religion and upon the failure of the churches? I am quite willing to admit that failure. It is our fault, our own fault, our most grievous fault. But I should feel more as one who lived in a real world if the others would read papers and deliver orations on the failure of the non-church worshipers or the unsatisfactory evangelism of the pleasant church of Dr. Greenfields.

Indeed perhaps the time has nearly come when the critics of the church, sure at last that they are the people and theirs the voice for which the nations, tired of the church, have been waiting, will "rise up and have done with lesser things" and rally the last of the true worshipers who are scattered in the green and pleasant land. But they will want more than larks to make their music and more than "the oaks that dream and the pines that muse" for their temple.

It is time that they who believe they have found us out should attempt to take our place. The world has need of them.

Ever yours thoughtfully,

QUINTUS QUIZ.

The Church Examines Her Mission

By Clarence Tucker Craig

MANY AMERICANS will be surprised and disturbed to discover that the first volume in the study preparations for the coming Assembly of the World Council of Churches begins with a consideration of the church. In a world so full of sin and human suffering, does not this indicate an inexcusable absorption with ecclesiastical interests? Should not the center of all our thinking be the Kingdom of God? Why concentrate on the church, which ought to realize that it can save its life only by more complete self-giving?

Such reactions are natural, but underlying them is a misunderstanding of the Kingdom of God and of the church as well. For the New Testament writers, the coming of the Kingdom is not to be identified with the spread of Christian influence in individual and social life, nor is the church a human institution formed to promote religious objectives. The Kingdom of God is the absolute divine sovereignty, of which there are signs and anticipations in history; but its consummation is beyond history, on the other side of judgment and resurrection. And the church is the people whom God has called, who have experienced a foretaste of his salvation in Christ and in whom his Spirit dwells.

The Nature of the Church

It is not preoccupation with their own interests, therefore, that has led the churches to begin their thinking at this point. The decision arises from the conviction that the church is central in God's design for the world. Nothing is more distinctive in Christian faith than its belief in the "holy catholic church." Outside of the Judaism from which it arose, there is nothing even remotely like this concept in any other religion. Our human disorder should be viewed from the perspective of God's purpose to call from every nation and tongue a people for himself, which finds its unity in him through whom God's love was supremely manifested, Jesus Christ our Lord.

On many aspects of the nature of the church there is fundamental agreement among Christian bodies, though there are areas in which disagreements are still strong. These differences have been studied during the past ten years under the auspices of the Faith and Order movement, one of the streams of ecumenical work which are flowing into the World Council. Amsterdam, however, will not deal directly with our differences. Rather it will concentrate upon the points where we are already in substantial agreement.

Yet in the Assembly preparations some attention had to be given to the various emphases in the doctrine of the church. The first of the volumes written for Amsterdam sets forth five representative interpretations, the work respectively of a Swedish Lutheran, a Russian Orthodox, an American free church man, an Anglican bishop and a Swiss Reformed theologian. Each of them speaks out of the background of his experience for an ecumenical church of the future. If, on the basis of these statements, the Assembly can make progress toward a synthesis, the work of the Faith and Order conference which is to meet early in the 1950's will be considerably lightened.

An Ecumenical Framework

Thus there is an important new element in the present situation. This consists not in some more hopeful compromise formula which might be offered, but in the new framework in which discussion of our differences can now take place. As we members of the study commissions have worked together on common problems, we have discovered a unity which cannot be defined but of which we are very conscious. It is not a unity that awaits creation through additional machinery. It is a unity that we have found already exists. In a real sense the one church is a living fact.

Few Americans realize how extensive a process of international Christian thinking has been going on during the past two years. In February 1946 the theme "Man's Disorder and God's Design" was chosen as the basis for discussions at the first World Council Assembly. Four commissions, with representatives in most part of the Christian world, were set up to deal with various aspects of the central theme, namely "The Universal Church in God's Design," "The Church's Witness to God's Design" (worldwide evangelism), "The Church and the Disorder of Society," and "The Church and International Disorder"—this last under the direction of the permanent Commission of the Churches on International Affairs, in which the International Missionary Council collaborates.

Planning the Study Program

The initial problem was to secure the participation of scholars of the highest competence and at the same time to provide a geographical and confessional distribution which would make the work truly ecumenical. World conditions during the past two years have made this extremely difficult. It is frankly recognized that some regions, especially the former enemy countries, are not adequately represented.

The next step was to secure as wide criticism as possible of the papers prepared by commission members. In this country alone more than 500 persons were asked to evaluate one or more papers. Most writers have received at least 25 criticisms to consider in preparing their second drafts, and perhaps half as many to guide them in their third or even fourth revisions. The final editorial decisions were taken in a conference at Geneva in January 1948, and printing

arrangements were made to insure that page proofs of the volumes would reach delegates by early May.

This is not the place to attempt a summary of the Amsterdam study books, which will be available to the general public early next winter. I do want to assure practical-minded Americans, however, that the opening volume is not confined to doctrinal discussion. It deals also with the actual life of our churches, revealing a very mixed picture of glory and shame. The disorder of the world has deeply affected the churches. Among the essays in this volume is one by Bishop Arne Fjellbu of Norway, who has been speaking in the United States this winter. He gives a vivid account of the churches which were centers of the resistance movement during the war. A complementary essay by Professor Schlink describes the struggle of the church in Germany to maintain its spiritual independence.

But what about the present? What are the signs of renewal which now brighten the horizon? No one person could tell that story on the basis of his own experience. Out of contributions gathered from all over the world, Olive Wyon—best known in this country for her translations of Troeltsch and Brunner—has woven together a fascinating narrative of the signs of the coming of the Spirit.

Issues that Must be Faced

But Amsterdam will have to do more than provide an occasion for common repentance for the weaknesses and failures of the churches and common gratitude for new outpourings of the Divine. Collective thinking must be applied to many areas. Four of these are discussed in the first study volume: the relation of confessional loyalties to regional loyalties; the attainment of a truly global character in contrast to a Western-European character; the relationship to bodies which refuse collaboration; and the structural development of the World Council itself. What are some of the issues involved in these questions?

No problem is more baffling than that of the relation of confessional to regional loyalties. In many parts of the world national churches provide the accepted pattern, and their apologists contend that the nation is a natural unit, one of the orders provided by God, like the family. Churches should therefore be represented in the World Council on a national basis. On the other hand, many churchmen feel that any Christian's primary tie is with those who share his insight into God's truth, not with those who happen to live near him. To this comes the reply, The task of Christian evangelism must be faced by geographical regions, and here there must be unity if God's word is to be effectively preached.

Again, we find the curious anomaly that churches which have a national origin may occupy a confessional status in another country, where they are barriers to regional unity. For one example out of many: the Church of England may think of itself as a national church in the British Isles, but its branch in China may find it impossible to join the Christian church in that land and may indeed stand in the way of a regional expression of the church.

Most of the major church families have been holding "ecumenical" gatherings. Probably at none of these has there been any thought of denying the larger unity at Amsterdam. But the problem of relationship is more than a purely constituional question of the form of membership in the World Council. How can ties and responsibilities in these two directions be conserved in the Great Church that is to come?

Western or Worldwide?

The ecumenical movement had its origin in the Western orbit of civilization. Though Christianity began in the Near East and early spread among colored peoples, it became the white man's religion in the expansion of Europe. That day, fortunately, is fast coming to an end. The tremendous missionary advances made during the past 150 years have led to the planting of truly indigenous churches in most parts of the world. But these younger churches are as yet only on the fringe of the World Council. It is not easy for us Westerners to move from a situation of ecclesiastical imperialism to that of a true family of churches. Amsterdam will be a test as to whether the ways of colonialism can be left behind both in our minds and in the victims'. Can we conceive and organize a Christendom for one world, not on the pattern of the Vatican but with full respect for the democratic life of the groups composing it?

Not Yet Included

Of the groups now standing outside the World Council, the first of the Amsterdam study volumes discusses only one: the Roman Catholic Church. Must we assume, it asks, that this largest branch of the Christian church can never have any relationship to the ecumenical movement? Some Protestants take the position that the Roman Church is apostate and its members are subjects for conversion to a true church. The essay adopts the more widely held viewpoint that despite its errors the Roman Church is a part of the church of Christ and the door to cooperation and union must be kept open from our side.

For various reasons the other groups outside the World Council are not discussed. Nevertheless the problem must be faced. To the last the hope will be entertained that the Orthodox churches in the Russian orbit will be represented at the Assembly. This is one of the most tragic aspects of the East-West division, a cleavage which has widened tremendously during these years of preparation for Amsterdam. Will the World Council in the end succeed only in becoming the ecclesiastical arm of the Western powers? On the other side of the iron curtain there are millions of devout Christians. Is there no way to discover with them a common Christian mind amid the political struggles of our day?

The continued unwillingness of certain fundamentalist bodies to participate in the ecumenical

movement is also a situation to be deplored. This is not entirely an American problem; in other parts of the world too these groups resist all efforts toward cooperation.

At the other extreme are the "liberal" groups which are not eligible for the World Council under the provisions of its constitution. Though there is widespread dissatisfaction with the wording of the present basis for membership, it should be clear that no basis is possible which does not involve commitment to the historic Christian faith. Those who believe that historic Christianity has been a mistake and that religion should take a new point of departure cannot expect room to be made for them within the organization of Christendom. To attempt any such thing would shatter even the unity we have at the present time.

The Future of the World Council

This leads to the question of what the World Council is to become and how the allied ecumenical agencies shall be related to it. It will be for the delegates at Amsterdam to take the first steps toward an answer. Obviously the World Council should not attempt to become a "super-church," but should be a means for the various groups to realize the unity that is genuinely theirs. Progress cannot be forced beyond the will to achieve it. But the growth of the will to unity can be retarded or accelerated, and no one can anticipate how rapidly it will operate.

It is quite clear, however, that there are two poles toward which progress can be made. One is "reunion" on the lines of some particular historical pattern. The churches which are convinced of the absoluteness of their own pattern find it difficult to conceive of any other road. But since the patterns are not all alike, it is hard to see how attainment of such a goal could mean anything else than a violation of fundamental convictions of other parts of the body of Christ. The other goal, which some believe to be more truly catholic, does not involve enforcing uniformity on the basis of some pattern of the past. It would require moving forward to a kind of comprehensive unity which has never heretofore existed and which must be created under the guidance of the Holy Spirit.

It is impossible for anyone even to state these alternative possibilities without betraying his own sympathies. But a link between these disparate goals is found in the common belief that, if the world is to be convicted of "sin and righteousness and judgment," competitive activity must be eliminated among the members of the body of Christ. Renewal and unity must come together.

Who Inherits the Earth?

By Fred Eastman

I FIRST knew them in a village in New York state nearly thirty-five years ago. I had no idea then that we three—Bostick and Louis and I—were beginning a drama that would have its epilogue in 1948. The church to which I had come as a young minister had only twenty-two members, but as we all worked together it began to grow and make itself felt in the life of the community. Bostick, an elderly and portly business man whose bald head was fringed with gray, was a deacon and a good man according to his lights; that is, he was industrious and kind to his family. Yet there was something about him that made him anything but a help in our efforts to bring peace and cooperation to the old church. The neighbors said he had "only been sticking around to save funeral expenses."

The Old Chair

For instance, there was the matter of his old chair. We had redecorated the church (it had been painted red, white and blue in a burst of patriotism during the Spanish-American War), revarnished the pews, laid a new carpet and effected other changes to make the building more conducive to worship. One Sunday morning shortly after, our new Sunday school superintendent looked over the small sanctuary to see whether there was anything he could do to improve it still further. His eye lighted on an old chair near the entrance. It was a weary-looking chair, faded and sagging all over. It seemed an eyesore to him. He would take it away and store it in the little gallery over the rear of the church. So he picked it up and started to carry it toward the stairs. At that moment Deacon Bostick appeared in the doorway.

"Put that chair down!" ordered the deacon.

"Why so?" asked the superintendent.

"I've sat in that chair for thirty-three years and don't propose to have anyone take it away from me now."

"If the rest of us can sit in these hard pews, so can you," replied the superintendent. And he resumed his way toward the gallery, firmly grasping the chair. Deacon Bostick laid hold on it and the two men tussled as the members came in for morning worship.

I heard nothing of this incident until after the service, when I was told that the deacon had gone home in a huff. A few days later I called on him and tried to appease his wrath, but by that time he had worked himself into a complex on the subject. He described to me all the funerals he had seen as he sat in that chair, and the weddings and the christenings. It seemed that he had reviewed contemporary history

from it. The tears rolled down his cheeks as he told me of his affection for the chair. I assured him that if it meant so much to him I would ask the superintendent not to molest it again. The deacon was mollified and the superintendent willingly agreed to let the chair alone. So I thought the matter settled.

Fate Takes a Hand

Now it happened on the following Sunday that we had an extra singer for some special music. That meant an extra chair for the choir loft back of the pulpit. The sexton went down to get one and was just picking up the deacon's chair when Bostick hove into sight. Again there was a row and again Bostick left the church.

What follows is the exact truth—no fiction writer would dare to invent it. I visited the deacon once more and this time had difficulty in persuading him that the whole thing was not a deep-laid plot to get him out of the church. I also visited the sexton and the church officers and they pledged that whatever happened the deacon's chair would be reserved for him.

The third Sunday came. Meanwhile a children's choir had been organized by one of the young women of the community. Its place was in the tiny gallery over the rear of the church. On this particular Sunday there were more children than she could accommodate. So she sent a little boy down to find an extra chair. As luck would have it, the youngster was toting away the ill-fated chair when the deacon entered. With a deep guttural groan he turned on his heel and left the church. This time it took six months for his anger to cool sufficiently to permit him to return.

Such was Bostick—a good man, industrious and kind to his family, but filled with self-importance and clinging desperately to his old chair.

The Generous 'Sinner'

Louis Freeman, a carpenter of medium build, with dark hair and quiet manner, did not belong to the church. But we could always depend on him to help in any community task. When we organized a choral society and a dramatic club we could count on his old Ford to get the crowd together and return them to their homes. One day he stopped me on the street and said, "I understand you are looking for a building for your boys' club."

"Yes," I answered, "we hope to find such a building, but we have only $53 capital."

"I've got a big barn on my place," he said. "It's much larger than I need. If you could use it, I'll be glad to put my things in one section and turn the rest of it over for the use of the boys."

We accepted his offer. During the following weeks Louis worked nearly every evening, along with the other men and boys of the village, cleaning up the old barn and putting the club equipment into it.

Then one day I went to Louis and said, "I want to invite you to join the church. We need you there and I think you may need what the church can help you find."

"Oh no!" he answered. "I'm not good enough." Over and over he protested that he could not live up to the standard he thought a church member should observe.

I had received the same reply from other people in the village. I decided that I must find some way to impress upon his mind and the mind of the community just what the church was. So I sent out to the whole neighborhood a postcard that read:

FOR SINNERS ONLY

> The services in this church next Sunday will be for sinners only. Saints and righteous people are requested to please stay away.

For once we had a church packed full. (Deacon Bostick didn't come.) At that service I attempted to make it plan that the church, as I saw it, is an organization not of saints but of sinners who are trying with the help of God to be better. I suggested that we forget our sins for a while and work together for the common good, especially in erecting a neighborhood building to house our expanding activities. When I asked for volunteers to help in this undertaking Louis Freeman was one of the first. He donated three weeks of labor on the carpentry.

Pump Handles and Birdhouses

From then on Deacon Bostick and Carpenter Freeman played their characteristic roles in every episode in the developing life of the village. Whether the project was large or small, the attitudes and spirit of the church members varied all the way from Bostick's reactionary conservatism to Louis' quiet and generous cooperation. When we dug a cistern to furnish a water supply to protect the little church against fire, Bostick stood firmly against allowing the pump handle to remain on the pump during the week, lest the caretaker of the near-by cemetery use our precious water for the flowers on the graves. Louis stood just as firmly, though less vociferously, for leaving the handle on the pump for any and all to use—and his spirit won over the others.

When a depression hit the village and unemployment brought hardship to the carpenters and masons, Louis turned his barn into a community workshop where the men made garden furniture and birdhouses and sold them to neighboring estate owners who had been buying such things from the city stores. Bostick saw this venture as a dangerous innovation, especially since we borrowed the capital for it.

When an epidemic of infantile paralysis broke out we took over an old house and by volunteer labor, plus cash donations for equipment, turned it into an emergency isolation hospital. Louis worked night and day on that project. Bostick vainly protested against the work's going on on Sundays, and particularly against my adjourning the service and marching the whole congregation down to help.

I thought them unique, these two village characters. But in the thirty years since I left that community I have learned that they are well-nigh universal. Prac-

tically every town has its Bosticks and its Freemans. And in most of us there is something of each of them. They are inside our skins creating conflicts.

The epilogue came in the village cemetery a few weeks ago. I was wandering among the graves with an old friend and asking him about my onetime parishioners, most of whom are now at rest there. We came to Bostick's grave.

"How about the deacon?" I asked.

"He lived along the same way as when you knew him," was the answer. "He accumulated quite a little property and then—well, he died."

That was all. Farther on we paused at Louis Freeman's grave. "And Louis?" I asked.

My friend's face brightened. "Oh, Louis became the most beloved man in the village!" he exclaimed.

As I walked away an old prophecy ran through my mind: "The meek shall inherit the earth." Did that mean the real estate? Or could it mean the affections of one's fellow men?

Catholicism in Colombia

By Alvin Schutmaat

ONE of the most tragic aspects of the attempted April 9 revolution in Colombia was the savage attack upon the clergy and ecclesiastical institutions. The material losses of the Roman Catholic Church were considerable. Numerous churches, convents and Catholic schools were deliberately destroyed by drunken mobs. The palace of the Archbishop of Bogota and the residence of the papal nuncio were burned to the ground.

But the church's most serious loss is that of its spiritual leadership in a time of crisis. The sudden and ruthless destruction of church property is merely an indication of the resentment toward the clergy which has been growing during the past two years of conservative government. The people have not forgotten that several years ago, when a fanatically conservative group attempted to take over the government by force, bombs were discovered behind the altar of Bogota's principal cathedral. This is remembered as evidence that the clergy is allied with the most reactionary political elements. Its dubious political connections have aroused the suspicion and hatred of a large share of the population.

Priests Take Up Arms

This ill-advised political activity on the part of priests and prelates culminated when some members of the clergy engaged in armed warfare on the day the revolution broke out. Facts and figures are hard to come by, but one of the leading newspapers of Bogota reported the arrest of more than a hundred priests. The writer personally saw six priests firing from the cathedral towers. (The Archbishop of Bogota now insists that all these priests were laymen in disguise. That is possible but not very credible.) Far from helping the army to restore peace and order, these fighting priests only succeeded in inflaming the wrath of the populace.

The barbaric attacks on church institutions are now being attributed to Communist elements. The destruction of church property is generally lamented. But it is interesting that most liberals, though they are Catholics, and many conservatives agree that the priests "had it coming to them." The anti-clerical aspect of the revolution is considered the inevitable result of too zealous clerical participation in politics.

Now that the country is returning to normal, there is a general feeling of shame and depression. Colombia has always deemed itself one of the most civilized of the Latin American republics. For nearly half a century it had had no revolution. Bogota is still spoken of, deservedly or not, as the Athens of South America. The city was proud of being chosen as the seat of the Pan-American conference. Now it is humiliated at the realization that it has been a rather ungracious host. There is a strong desire to forget party differences for the time being and to fight for the restoration of peace and order. A coalition cabinet has been formed which hopes to win the confidence of the people.

The Church Is Silent

It is precisely now that the Roman Catholic Church should speak clearly and convincingly. But the people listen in vain for its voice. Indeed for a week after the first uprising scarcely a priest was to be seen in the streets; it was more prudent for clergymen to remain in hiding. Two ecclesiastical statements have appeared in the newspapers, one attempting to explain clerical partition in the revolution, the other pardoning those who had attacked church property. But these pronouncements lacked the authoritative note and probably made very little impression on the people. (In regard to the declaration of pardon, a Colombian friend of mine made a wry observation whose English equivalent would be, "They'd jolly well better pardon them!") Otherwise, the church is silent.

The great majority of Colombians are Catholics. Roman Catholicism has frequently boasted that it is the most important source of cultural unity in Latin America, and has denounced Protestant missions because of their supposed tendency to cause disunity. But the Colombian Catholic Church is in no position to view itself as a source of unity. References to the clergy only call forth cynical comments from liberals

and perhaps a half-hearted defense from a few conservatives. But all would agree that inspiration for unity must be sought elsewhere than in the church. This stands in direct contrast to the religiously pluralistic United States, where the churches are a stronghold of spiritual unity in times of national crisis.

Religious Monopoly and Religious Growth

Latin Americans have good reason to know that a monopolistic church is often a principal source of discord when there are national disturbances. This lamentable state of affairs is a direct result of clerical intervention in politics. It is quite common in Latin American lands, where the Roman Church constitutionally still enjoys a favored position. When the administration is liberal, the church's political role is opposition to the regime as a means of retaining its vested interests. When the administration is conservative or reactionary, the church takes advantage of every opportunity for strengthening its power. It never seems able to rise above its immediate interests in order to serve either the people or its own long-range purposes.

If Colombian Catholicism follows the usual Latin American pattern, it will continue to abuse its power until a liberal government, gradually or at one stroke, takes away its constitutional privileges. Meanwhile the tension between the church and the rising forces of democracy is accompanied by an increasing hostility toward all religion on the part of liberals, such as we have seen in Mexico. Hence it is no exaggeration to say that the close relationship between church and state in many Latin countries, though intended to be favorable to the growth of religion, is in the long run harmful to religion. It is too much to hope that devout Colombian Catholics will attempt to limit the power of their church through the proper legislative channels in order to save it from future disaster. But even if the majority of the Catholics were convinced of the necessity of such action, the church would continue to fight desperately and unscrupulously for political power.

In the United States, Protestant advocates of the separation of church and state insist that such separation is genuinely beneficial to religion. If anyone still doubts the correctness of this view, let him look at Latin America, paying particular attention to Colombia.

Czechoslovakia—An Inside View

An Interview With Dr. Josef L. Hromadka by Paul Bock

A LITTLE MORE than a year ago Dr. Josef L. Hromadka was rounding out nearly a decade as guest professor of theology at Princeton Theological Seminary. Dr. Hromadka had come to the United States when the nazi arm stretched out to throttle his native Czechoslovakia. In America he immediately gained commanding eminence as a theologian. Last year the way opened for him to return to his country and since then he has been professor of theology and dean of the Jan Hus theological faculty of the University of Prague.

Shortly after the succession of sensational political developments in Czechoslovakia which startled the world, Dr. Hromadka came to Geneva as a member of the Czech delegation to the United Nations Conference on Freedom of Information and of the Press. Here I submitted to him five written questions bearing on the present situation in his country. The candid answers which he made should interest Christians everywhere. My five questions and Dr. Hromadka's answers follow:

1. *What can the church do to create understanding in a time of increasing division between East and West? In Czechoslovakia and elsewhere?*

I am pleased to answer this question. For a long time I had hoped that my country, Czechoslovakia, might permanently remain a meeting place where the people of the West and the East would get in touch with each other and talk over the essential problems of the present time. Now, Czechoslovakia has been incorporated into the Eastern orbit of the world. Nevertheless, that mission has not been terminated. The Christians of my country consider as their primary responsibility the increasing effort to keep the peoples of all countries together so that they will never stop talking with one another.

This is, in view of your question, exactly the mission of the church everywhere: to go beyond the divisions of East and West and to help the peoples of all countries to offer the best of their respective national heritages. As long as they talk together there is still a great hope.

2. *What basic misunderstanding does the West have of the recent developments in Czechoslovakia?*

A distinctly oversimplified explanation of the events of February 20-27. Only very rarely have I read a reference to the indigenous roots of the February revolution. It was a real revolution, a deep transformation of the social and economic structure of the country. We may interpret it as the final, irreparable breakdown of the Czechoslovak bourgeoisie.

If one sees in the February events just an ordinary political crisis or a Soviet expansion, and if one overlooks the magnitude of the internal upheaval, one

easily gets lost in indignation at minor, secondary aspects of the change. The Czechoslovak nation has started a new era of its history. The country has become a socialistic state. We may disagree with the methods applied by the victors, but one must not ignore the fact that the defeated groups lacked a constructive plan, or political skill, and a real knowledge of what was going on in history and in the country. Without the background of the international tension and of the Soviet power, the development of Czechoslovakia would have followed a more normal democratic process. However, the victory of the Czechoslovak Communists must not be interpreted as a mere machination of the Soviet Union. It was also to a certain extent a manifestation of the weakness of the groups the West had been relying on.

3. *Is the West tending to write off Czechoslovakia too hastily?*

Yes, indeed. The average Westerner considers Czechoslovakia a Sovietized, Soviet-controlled country, and does not see the potential creative elements in her new life. The West must not forget that the February events in Czechoslovakia have been earnest and warning questions directed to the Western world, as to whether it possesses real moral and political power to cope with the present problems of human life. The "writing off" may go in the opposite direction also. None of us dares be too complacent and self-righteous. We have got to listen to one another.

4. *What is the present situation regarding religious liberty, as well as other basic personal liberties?*

The freedom of the church and religion was solemnly proclaimed by the new regime. There are no restrictions of the church, her life and activity. However, the future of the church depends, humanly speaking, on the courage and spiritual dynamic power of professing Christians. The Communists have a definite philosophy, they ardently believe in their cause, they are disciplined, resourceful and industrious. The time of religion as a mere decoration, a lemonade or Coca Cola, is gone. Only a relevant, uncompromising message, proclaimed where the dangers are greatest, can prevail.

Our personal liberties will to a great extent depend on our determination not to allow any secular authority to interfere with what, in the innermost sanctuary of our hearts, we hold as sacred, as inviolable divine truth. All has become truly "existential"; that is, Christians are challenged to struggle on the borderline between life and death. The Communists know what they want. Do *we* know what we want and what we believe?

5. *What is your purpose in serving on the Action Committee?*

I was elected a member of the Central Action Committee without my knowledge. I am serving on it on my own responsibility without representing anybody. My attitude to the social and economic transformation of my country is critically constructive. Unless we adopt a positive approach to the forward movement of history we might well be pushed aside. Otherwise we may, humanly speaking, be strong enough to form and shape the burning lava of historical change with what we believe to be true, noble, right and just. In addition, there are some chances to help the people who have been treated unjustly and arbitrarily.

May I ask all your leaders to pray for us that we may act wisely, prudently and courageously, in the name of the Lord? One false step or misjudgment may deprive us of all chance to prevail.

BOOKS

Religion on the Campus

THE COLLEGE SEEKS RELIGION. *By Merrimon Cuninggim. Yale University Press, $4.00.*

A PERSON'S religion has to do with his desires, convictions and actions. It is Christian insofar as these are consistent with the life and teachings of Jesus, as interpreted in the light of the growing experience of mankind. Desires and convictions, while related to the supporting environment, are not confined to it. Actions, however, are largely limited in time and space. It is at this point that difficulties, inconsistencies and contradictions emerge in the life process. It is here that a person's desires are cramped by circumstance. It is here that his broad convictions are disciplined by a limited sequence of actions; his swift dreams are slowed to an evolutionary pace. Here it is that imperfection arises and relativism enters.

This conflict could be avoided if a religious person could avoid action. If religion involved only desire and conviction, or demanded only limited action set in a framework of limited desires and convictions, the religious life would be simple and education in religion could be measured by clock hours in "religious" subject matter and in forms of worship. But it isn't that way. Religious growth relates to all desires, all convictions and all actions, and the actions must be performed in the growing person's immediate, changing world. There's the rub!

As a constituent part of his immediate world, the student belongs to one of countless provincial cultures, each of which always is in potential or actual conflict with others. He is black, or brown, or white, and is proud or ashamed of his color. He is an exploiter of people, and is exploited; he is a potential laborer or capitalist, has money or has not, is pushed around and pushes. He is always more than a student. He is a son, a lover and, on our postwar campuses, perhaps a husband and father. He is a politician, probably a fraternity man, perhaps a churchman, a critic, a consumer and a creator. Within such a *milieu* must religious desires and convictions be achieved and actions performed. Religion on the campus, therefore, is more than "religious" subject matter, hours spent studying it, and forms of worship. No easy departmental line can be drawn betweeen religious and nonreligious studies, nor can "activities" be ignored. Any phase of college life that bears on desires and convictions, and leads to action, may become a part of the process of religious education.

The foregoing is not a review of Professor Cuninggim's book, but is an account of what this reviewer had hoped it would be. The unwritten book would have met a greater need than the written one, which originally was submitted as a Ph.D. dissertation at Yale. The author, who heads the department of religion at Pomona College, states that his purpose is "to analyze the association of religion and higher education since 1900." What he actually does is to analyze the association of the forms of religion, its tools and media, and higher education. That is worth while, and the volume is wonderfuly full of important data and pertinent suggestions, but it is not what the colleges most need.

Professor Cuninggim studies the campuses to see how religion itself, as an entity, is faring. He is encouraged by his conclusions, the most significant of which is that the recent wave of secularism has been breasted. He documents an increasing interest in religion, beginning with a sensitized administration and continuing through many aspects of institutional life. But this is dealing with means, not with ends.

The author counts departmental offerings in religion and discounts "religious instruction . . . of the most innocuous variety, consisting of 'the Bible as literature' in the English department or 'the psychology of religion' in the psychology department." The context supports the inference that the sudies were innocuous because they were offered outside a department of religion. The count reveals that more colleges now have more departments of religion and that more departmental courses are offered than ever before. This may indeed contribute to the prestige of the offerings in religion by placing them on a par with other departmental offerings, but the author advocates departmentalization just at a time when many colleges, interested in a functional philosophy of education and religion, are trying to minimize departmental lines and overcome the unfortunate segmentation of experience that has hitherto prevailed.

As additional measurements of religion, the author studies the chapel exercises, the degree to which professional religious leadership is officially made available, and "other methods" such as the use of college buildings, sponsorship of religious meetings, subsidization of voluntary religious activities, and religious counseling. These are careful and fact-filled studies. Even here—and this is revealed in the importance he attaches to professional religious leadership and specialized religious counseling—he would draw lines between religious and other phases of life at the very time he expresses the hope that religion will become more of an integrative factor. This emphasis may well arise from the fact of bigness on our modern campuses, as a necessary antidote to the resulting impersonality.

Mr. Cuninggim places great emphasis upon the influence of the professor in the growth process, and states that, through uncritical acceptance of "scientific method," "naturalism," "gradualism," "agnosticism" and "tolerance," the professor has been the most potent single influence for secularism on the campus. There is much in what he says, and he says it well. But would the college professor succeed any better in stimulating religious growth if he relied immoderately upon the methods and attitudes that are opposite to the above-mentioned series, namely, revelation, supernaturalism, absolutism, dogmatism and intolerance?

Nevertheless, the book is a careful study and an enormous compendium of facts. Professor Cuninggim's treatment of church and state is discriminating. His study of attitudes toward religion, as expressed in the programs of the different types of colleges, is thought-provoking, as is his analysis of religion in the philosophies of the progressives, the classicists and the liberals in higher education. His illuminating study of religion in the programs of nine institutions would be even better if a few small colleges were included. His concluding chapter on "an adequate program for religion" is a good summary of the book. Whether or not a reader is completely satisfied, or considerably disturbed, he should be helped in his efforts to make religious growth a dominant factor in student life.

RAYMOND F. MCLAIN.

Six Kinds of Frustration

THE BENNETT PLACE. *By Michael DeCapite. John Day Company, $2.50.*

"AH! VANITAS Vanitatum! Which of us is happy in this world? Which of us has his desire? or, having it, is satisfied?" But for this century-old lament from *Vanity Fair*, the reader might suppose that *The Bennett Place* was a story of social disintegration peculiar to our time. But it is really a fictional essay on the disillusionments of middle age, a theme not limited to "Sparta," Ohio, nor to the twentieth century.

Six persons from one community review their lives: a college professor, a worldly woman, a veteran returned to college, an author, a workman and a doctor. And each reveals that through weakness he has missed his desire; or, having attained his desire, has but a shoddy triumph. At the center of each story stands Katharine Bennett, a woman gifted with beauty, understanding, wealth, and the dignity of social position and personality. To each of the others she is the symbol of that nobility which he has missed. But the ideal of personal dignity has been stamped deep into her character by her egotistic and heartless grandmother; it means to her a weight of tradition from which she would gladly escape. Ironically, though it is the quality which impresses the townspeople, it isolates her and prevents her from leading an active life. The result is complete and miserable frustration.

DeCapite has used very well the method practiced by Conrad, and by Browning in *The Ring and the Book*, of relating a central story by means of the reflections of minor characters. He has arranged the stories of Miss Bennett's friends so that each advances the action and each increases our knowledge of all the characters concerned. Though the stories are not all equally successful, the author shows in general a fine understanding of the dreams and desires of diverse people. And the reflection of the self-condemnation which often comes with the departure of youth, if sobering, is worth more than passing attention.

RALPH HINSDALE GOODALE.

Books in Brief

THE OLDEST CHRISTIAN HYMN-BOOK. *Introduction by Michael MarYosip. Gresham's, Temple, Tex., $2.00.* The "Odes of Solomon," which had nothing to do with Solomon, are Christian hymns in Aramaic which originated in the ancient Aramaic-speaking church centering in Edessa. The translator and author of the ample introduction has a native's knowledge of this language and an excellent equipment of scholarship in early Christian history and literature. These lofty poems, long lost, were discovered in 1909. Fourth century writers referred to them as already ancient. Martin Sprengling, who contributes an appreciative foreword to this volume, dates them from the end of the second century. The author puts them about 100 A.D. In either case, the title of "oldest hymn-book" appears justified. There is evidence (in Augustine and elsewhere) that Greek and Latin Christians

learned from Syrians the art of singing praise. Dr. MarYosip finds in the theological content of these hymns a definite anticipation of Nicene orthodoxy. Though they deny nothing which the Nicene fathers affirm, this reviewer is more impressed by the contrasts than by the identities between these two expressions of Christian doctrine. These anthems are noble outpourings of faith and praise. Dr. MarYosip has rendered a valuable service in giving them such admirable translation and introduction.

NEGRO YEAR BOOK, A REVIEW OF EVENTS AFFECTING NEGRO LIFE, 1941-46. *Edited by Jessie P. Guzman. Tuskegee Institute, Ala., $4.50.* An impressive collection of facts, statistical and other, regarding the status and achievements of Negroes in industry, agriculture, science, education, religion, the arts, and other fields. One interesting item: 44 per cent of American Negroes are church members, and 68 per cent of these are Baptists. Civil rights are discussed in detail. The skillful editing of the volume is itself a demonstration of the Negro's ability to study his problems in a scientific way.

THE FAR EAST, A HISTORY OF THE IMPACT OF THE WEST ON EASTERN ASIA. *By Paul Hibbert Clyde. Prentice-Hall, $7.65.* This will be most useful as a textbook, or as a student's guide to a broad and connected view of the subject and to further reading as suggested in the copious bibliographies. It is rather arid and austere for general reading. Yet the theme is so intrinsically exciting and desperately important that it is worth the effort to digest the political and diplomatic details.

THE ESENTIALS OF BUDDHIST PHILOSOPHY. *By Junjiro Takakusu. University of Hawaii, Honolulu.* If one may judge by the external evidence alone, this volume is probably unsurpassed as an authoritative exposition of Buddhist philosophy. It is the work of a Buddhist scholar who has been honored in many lands, who has doctorates from English, German and Japanese universities, who was professor of Sanskrit in the Imperial University at Tokyo, and among whose publications is an edition of the "Complete Works of Japanese Buddhism" in 160 volumes. This brief survey (200 pages) is not milk for babes; but for those who are willing to pay the price in hard study for an acquaintance with the main currents and historical backgrounds of Buddhist thought, it will be worth the pains—even if one omits the reading of the footnotes in Chinese.

GUIDE TO AMERICA. *Edited by Elmer Jenkins. Public Affairs Press, Washington, D.C., $5.00.* Rather a gazetteer than a guide, for it gives information about all the important (and many unimportant) cities and towns in the United States but does not tell how to get to them. Anway, most travelers would rely on road maps or timetables in planning their routes. This volume gives every other kind of information. The arrangement is alphabetical by states, and by towns within each state, with further data about state histories, industries, recreational resources and public parks. Maps and full bibliographies are included. A very useful reference book.

THE ABIDING WORD. *Edited by Theodore Laetsch. Vol. II. Concordia, $2.00.* A second symposium of Lutheran doctrinal essays. With its 783 large pages, it looks like at least a five-dollar book.

ELY VAUGHN ZOLLARS, A BIOGRAPHY. *By Ronald E. Osborn. Christian Board of Publication, St. Louis, $2.50.* Disciples of Christ, except the very youngest, know and honor the subject of this biography. His story, here written with more skill and grace than usually go into works of this type, will inform Disciples as to important parts of their own history and will help others to understand the spirit of that movement. Between 1888 and 1916 Zollars was, successively, the president of Hiram Collage and of Texas Christian University and the founder as well as the president of Phillips University at Enid, Oklahoma. He had the heart, the mind and the energy of a pioneer. The training of preachers was his dominant concern. The period of his activity was that in which Disciple preachers got their professional education in undergraduate colleges, if they were so fortunate, rather than in graduate seminaries. Zollars was a stalwart who served his time and cause with utter devotion. W.E.G.

CORRESPONDENCE

Let the Schools Help Themselves!

SIR: "Public schools need help," you say. They certainly do. At our last school board meeting we went over our annual budget. Practically every item is swollen by some arbitrary demand of the state office. We found that even if we tax our people to the limit allowed by law and get all that the state will supply, we will still need to run into debt to pay our next year's bills, as we have been obliged to do this year. If we were allowed to run our schools in the interest of our boys and girls instead of obeying the racketeers, we could give our young people much better educational opportunities at much less expense, probably reducing our budget 40 per cent.

Again, we note the complaint that some persons are being employed as teachers without having a "standard" certificate. What does a "standard" certificate represent? We who have taught all grades and prepared teachers for positions in many states have no doubt about what it represents. It is granted after four years in college studying, or pretending to study, according to ideals and methods that are quite the opposite of those applicable to the lower grades. Such teachers are unfitted rather than fitted for teaching in the public schools. Is it any wonder that persons with aptitudes for teaching refuse to go through this harmful experience in order to secure a "standard" certificate?

But worse yet, the employment of so many incompetent teachers who hold these "standard" certificates has forced the development of administrative policies that have driven many competent teachers out of the schools. This is the cause of their leaving—not insufficient salaries.

Lundy's Lane, Pa. FRANK HENRY SELDEN.

Read the Editorial Again, Mr. Smith!

SIR: I know you will not accord me space to refute the entire line of argument in your editorial, "The Champaign Case," in your April 7 issue, but perhaps you will at least permit me to call the attention of your readers to one gross error in that editorial. Referring to the Supreme Court's ruling in the so-called Cochran case, allowing the state of Louisiana to furnish certain types of textbooks to parochial schools in that state, you say: ". . . through the Catholic textbooks, the cost of which [the court] permitted to be saddled upon all the taxpayers of the state . . ." The court did no such thing. It ruled as proper under the Constitution a Louisiana law furnishing non-religious textbooks, such as geographies, spellers, arithmetics, to parochial schools. The

opinion did not cover, nor did the Louisiana law provide for, furnishing catechisms, Catholic religious textbooks, Bible histories, etc.

It is bad enough that you fly in the face of history and misinterpret the American tradition in matters of the state and religious schools, without resorting to misstating facts so as to damage Catholics. One day, God willing, true distributive justice will be extended to us millions of Catholic taxpayers and we will receive not yours or other non-Catholics' taxes, but *our own*, for the schools we are bound in conscience to use.

Wilmington, Del. WALTER E. F. SMITH.

'Begging the Question'?

SIR: Your editorial "The Champaign Case" is a direct reversal of opinion from that taken by The Christian Century a year or so ago. Without going into any argument, I have several law friends who say that the Supreme Court decision in the *McCollum* case is pitiful. (We may call it the "Champaign case" as long as wew please: it is actually the *McCollum* case.)

Your editorial is a clear-cut example of a *petitio principii*; it is also a disjunctive argument. You simply cannot mix your standards and get a valid conclusion. You make use of two standards alternately in your editorial, when only one can really be applied.

I write in a very kindly spirit; it just happens that I do not agree with your editorial at all. The McCollum case is a disgrace to America.

First Presbyterian Church, C. SUMPTER LOGAN.
Lawrenceville, Ill.

The Federal Council on Lynching

SIR: Your recent editorial does not present all the facts in connection with the resolutions on lynching presented to the Federal Council at its meeting in New York March 16. The southern delegates made the point that this is a national and not a sectional issue. It was also suggested that approval be expressed of the progress that has been made throughout the nation in reducing the number of lynchings.

Before me is a newspaper clipping headed, "Mob invades home of Negro in Michigan." The news item begins: "A lynch mob here broke down the door . . ." What has been called lynching in the south has been characterized in New York, Chicago, Detroit, St. Louis and other cities as "gangsterism" or "rioting." Lynchings in the south have been considerably reduced. Great progress has been made throughout the nation, but such crimes must stop!

WM. F. QUILLIAN,
Executive Secretary.

Southeastern Jurisdictional Council,
Methodist Church,
Atlanta, Ga.

Religious Freedom in Poland

SIR: Your New York correspondent's report (April 14 issue) on religious freedom in Poland reminds me of a letter I recently received from a friend of mine in that country—a Catholic and a well educated man. He writes: "Our religion enjoys full freedom—true. Every clergyman may write whatever he pleases—also true. But you should not forget that there is a socialistic state here. All paper mills, all printing offices are the property of the state. And our churches receive no paper at all from the government. Nor are there any private sources where one may buy a piece of paper. But the clergymen are allowed to write. You see, this freedom is a humbug and in consequence we have no religious publications."

Christian Church, EDWARD D. HAMNER.
Livingston, Tenn.

Warning from Greenland

SIR: As the only Protestant chaplain in Greenland I believe I have one of the largest parishes in the world. It extends from the southern tip of the island to the farthest outpost near the North Pole. This is a rugged land of high mountains, glaciers, ice and snow—beautiful in its scenic splendor, yet ruthless toward life.

The other day I seized an opportunity to fly down to St. Johns, Newfoundland. At the post exchange I procured a copy of the March 12 issue of *Life* magazine which featured an article entitled "Church Dancers" at the Hanover, N.H., Congregational church. I wondered whether it was mere coincidence that it immediately followed the article featuring the French model. Since I happen to be a Congregational chaplain I naturally am always interested in finding out what is going on in the name of religion in our churches back in the States.

To me this was revealing of the impotence of many of our churches. Ministers with no real conviction or spiritual dynamic stoop to this insipid form of "spiritual" endeavor. With our civilization tottering on the brink of destruction the church, which should be the saving force of society, presents such shallow expressions of its mission. Many of our churches have become so humanistic and secularized that people no longer find the saving power of God in them. The causes for the impotence of the church lie within the church itself. It must itself experience spiritual regeneration before it can save a sick world. Is there still time for it to rise from its slothful state and accept the awful challenge and opportunity which this atomic age has laid at its door?

Narsarssuak, Greenland. CLAYTON H. STOWE,
Chaplain, U.S. Air Forces.

....

Franco and Other Matters

SIR: It is refreshing to be able to read The Christian Century in print again. I am grateful for the efforts you have been making to transcend our national values. I admire the good humor you show in publishing the "brickbat" letter from A. F. Baker (p. 353, April 21 issue).

May I offer two corrections of statements in that same issue? In the editorial on Franco and the Marshall plan this phrase seems inaccurate to me: "When communism and fascism fought it out in the Spanish civil war . . ." I was on both sides in Spain during the civil war and I am certain that the issue was not so simple. The Loyalist party was the popular front—some communists and plenty of others. Likewise, the Franco movement was more than fascist, though predominantly that.

The other inaccuracy is the reference on page 358 to the heifer project. This project does not belong to the Church of the Brethren. It started there but there are many other groups, including Catholics, in the committee. The chairman is C. R. McBride of the Northern Baptist Convention. We Christians have the duty to transcend denominational values as well as national ones. In the heifer project and elsewhere we are beginning to do that.

Brethren Service Commission, DAN WEST.
Goshen, Ind.

NEWS of the CHRISTIAN WORLD

Pastors Consider Church and State

Annual Wisconsin Conference Looks at Issues Raised by Recent Decisions of U.S. Supreme Court

MADISON, WIS., April 22.—The issue that aroused most interest at the second annual Wisconsin pastors' conference, which closed its three-day session here yesterday, was the relation of church and state. Only a few months ago, after bitter controversy, Wisconsin defeated a proposal to provide bus transportation to parochial schools at public expense. Thus the Supreme Court decisions in the New Jersey bus and Champaign released time cases, which to people in other parts of the country may have seemed a prelude to a struggle on the issue of church and state, were to Wisconsin citizens the aftermath of a contest already fought.

Religious Education Periled

In his address to the conference, President Conrad Bergendoff of Augustana College and Seminary, Rock Island, Ill., warned that the current trend in education is away from the church. He cited the decision in the Champaign case as an illustration of the new difficulties which have been placed in the path of weekday religious education programs. Another obstacle faced by the church in its educational program, Dr. Bergendoff pointed out, is that which its institutions meet as they strive to compete with the enormously expanded facilities being provided for state-financed and -directed education. They are unable, he reminded his audience, to compete effectively because they must depend upon tuition fees and gifts for much of their income, and they face shrinking endowment returns.

After outlining the problems, Dr. Bergendoff turned to the possibilities for church-directed education. He warned against "asking another system to take over something we ourselves have not been able to do" and called for "our own vigorous program within the church." Most of the candidates for the Christian ministry, he said, are still being trained in the denominational colleges. Furthermore, "the teachers in the state schools, even though church and state are separated, can exert a great influence for religion and righteousness. Our programs should be directed toward these teachers, who can then teach their students."

On Released Time

Ernest Shaver of the International Council of Religious Education, an advocate of the released time arrangement, devoted much of his conference address to reviewing the history of the plan and discussing the Champaign case, which has so great a bearing on it. The recent adverse ruling of the Supreme Court, he predicted, would not affect the released time program as much as some people have expected. Approximately three-fifths of the programs in the country, he pointed out, are being carried on outside public school buildings and will probably not be disturbed by the ruling. Only three states have taken stands opposing such programs. Dr. Shaver urged that Protestants guard against becoming themselves involved in alliances between church and state. He remarked that whereas many Protestants are quick to criticize Catholics because nuns garbed in the habits of their orders teach in the public schools, their own clergymen are teaching in many public schools. In Missouri alone, he said, Protestant teachers are being paid by the state to teach religion in 282 rural schools.

In the discussion period following Dr. Shaver's address, the question was raised of teaching controversial religious subjects in released time classes where denominational differences exist. Dr. Shaver could not recall that the problem had caused any serious difficulties. He said that teachers usually advise pupils who raise such questions to discuss them with their own pastors, pointing out that each denominational group reserves the right to its own opinion in certain spheres.

Governor Renenbohm Participates

Governor Rennebohm, a Lutheran layman, welcomed the 125 pastors to Madison, addressed the opening session and presided over the discussion period which followed. Officials of the University of Wisconsin and of the state government, both of which play an important role in the life of this community, participated in the conference sessions. The annual meeting is sponsored jointly by the state council of churches and the university. Ellis H. Dana, council executive, directed the proceedings. Subjects besides the church-state issue considered under the theme, "Christianity Confronts Its World," were youth work, alcoholism, pastoral counseling, the rural church and the divorce problem. The conference closed with a communion service held in the Presbyterian student center under the direction of Clarence Seidenspinner of First Methodist Church, Racine.

CHARLES R. BELL, JR.

C.M.A. Purchases Airplane

An airplane "to carry the gospel to Dyak headhunters in Borneo and primitive tribes in Dutch New Guinea" was dedicated recently by the Christian and Missionary Alliance. Part of the cost of the plane was borne by the Christian business men's committee of Essex county, N.J.

Film Commission to Release Its Second Movie

"My Name Is Han," second motion picture to be produced by the Protestant Film Commission for use in local churches, will have a simultaneous premiere in 100 cities June 15.

Pleads for Peace In the Holy Land

Archbishop of Canterbury Urges Truce to Save Jerusalem—British Tax Cut Aids Church Income

LONDON, April 16.—Declaring that "there is no time to lose," the Archbishop of Canterbury has addressed a plea to the leaders of the opposing Arab and Jewish forces in Palestine to join with Christians in a tripartite agreement to stop fighting within Jerusalem. He points out that the dangers which threaten the holy places in that city are "too dreadful to contemplate." The archbishop is against Britain's extending her services as preserver of the peace in Palestine; he believes that the United Nations must immediately send to Jerusalem a governor backed by an adequate force to keep the peace. Throughout Britain, concern over Palestine increases as the day for the British evacuation approaches.

* * *

London Pays Tribute To F. D. R.

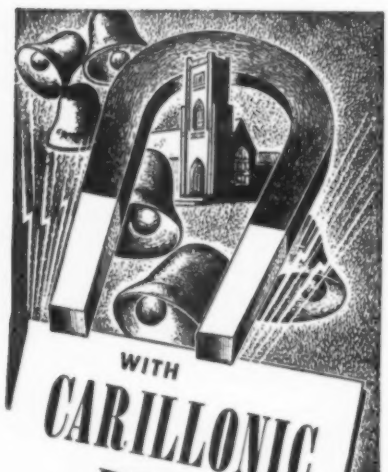
London's tribute to the late Franklin D. Roosevelt on the occasion of the unveiling of his statue in one of the city's public squares was an expression of genuine admiration and gratitude. Englishmen see Roosevelt as a great American who at a vital moment in history perceived what was at stake in the life of the world; they consider him a great world figure. His domestic political record does not color our judgment of him, even as Churchill's stature in America is undimmed by his position in British politics. It is important to record that the Roosevelt memorial was provided not from public funds but by five-shilling gifts from thousands of ordinary citizens, and that the entire fund, totaling more than £40,000, was subscribed over a six-day period—a record time for such a campaign.

* * *

Tax Burden on Middle Class Eased

Middle class incomes, from which the main part of the church's income is derived, will benefit considerably under the new budget prepared by Sir Stafford Cripps. While the rates of taxation are unchanged, the various reliefs proposed mean that persons in the middle income brackets will have £30 to £40 a year more in their pockets. About 500,000 persons in lower income brackets will cease paying income taxes altogether, and the really rich (those who receive around £125,000 annually) are to pay a special contribution over and above all other taxes. Finances of the Church of England received a blow in the decision of the National Coal Board, which now controls the mines, not to contribute toward vicars' stipends in the mining areas. The churches in Durham and Nottingham, for instance,

Your Church
CAN ATTRACT
MORE WORSHIPPERS



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will lose annually around £3,000, the sum which the private mine owners contributed to them.

* * *

Congregationalists Still Have Few Women Ministers

Although Britain's Congregational churches were among the pioneers in giving women a place in their ordained ministry, there is still a strong prejudice against woman ministers on the part of local churches. Consequently, the church colleges are chary of receiving women as students. There are at present only 7 women among the 300 students in the Congregational colleges. One college will not accept a woman student unless she is at least 28 years old and has either private means or the possibility of an alternative career in case she is not called by a local church. At present only 19 Congregational women are doing full- or part-time pastoral work.

* * *

How Ignorant Is Britain?

Your Henry Luce has been conducting a private investigation in this country, sampling the "ignorance" of 2,000 people. One-fifth of those questioned replied that they had neither heard nor read of the Marshall plan. Among the middle class, 38 per cent thought the plan was a gift and 50 per cent thought it a loan; among the working class, 17 per cent thought it was a gift and 64 per cent believed it to be a loan. Sixty-five per cent of the middle class answers indicated a belief that America was promoting the loan to have allies in case of war, to force herself into wider markets and to "impose capitalism"; 42 per cent of the working class answers showed a similar conception of America's purpose. One-fifth of those questioned had not heard or read of the United Nations. Around 54 per cent of all persons interviewed answered that they believed there would be another big war within the next 25 to 50 years.

* * *

And So Forth

A united campaign to rally Protestants and Catholics in support of western European union opens April 25 with a meeting in Albert Hall at which Sir Stafford Cripps, Lord Halifax, the Archbishop of Canterbury, Moderator Evans of the Free Church Council and Cardinal Griffin will speak.

The Anglican Church's section on evangelism has just held a five-day convention in London. The Ecclesiastical Commissioners and Queen Anne's Bounty, the two central financial organizations of the Anglican Church, have been united. They control an income of $20,000,000 a year.

Religious Films, Ltd., of Great Britain will produce a 20-minute sound motion picture of the proceedings of the Amsterdam assembly of the World Council of Churches.

Christian organizations of all kinds are passing resolutions on religious liberty as a means of supporting the work of the U.N. Commission on Human Rights.

CECIL NORTHCOTT.

Plan United Youth Effort in Europe

Religious Leaders' Conference Suggests Annual Consultation—Set Up Child-Feeding Program for Germany

GENEVA, April 19.—Plans for closer collaboration among European church youth leaders were developed at the recent conference sponsored in Magliaso, Switzerland, by the Swiss Protestant Youth Council. The delegates from 12 countries voted that Jan Mirejovsky, Czechoslovakian who serves as European secretary of the World Council's youth department, should call a first annual meeting at which youth leaders could hold consultations similar to those conducted by united Christian youth movements in South and North America. Theme of the conference was "The Spiritual Situation of European Youth."

* * *

Hromadka Appeals to Youth To Fight Defeatism

Josef L. Hromadka, dean of the Jan Hus theological faculty at the University of Prague and formely a professor at Princeton Theological Seminary, who addressed the conference, challenged the young people to combat the "mood of defeatism and hopeless complaining which prevails in Europe today." He declared that the February revolution in Czechoslovakia was not just a political crisis and an expansion of Sovietism, but another step in the breakdown of the nation's bourgeoisie. "This historical movement cannot be reversed," he said. "We must understand it if we are to understand the moral and spiritual problems of today. . . . This is a time to concentrate on the Bible. Never before have we realized so clearly the central motive of the biblical testimony of the living Lord in the midst of human helplessness. The Bible helps to rid us from associating Christianity with Eastern or Western culture. We must reshape the church as an apostolic body, not a hothouse. Christians can form cells in schools and factories; they need to be where life is most difficult."

* * *

Start Child-Feeding Project In Eastern Germany

First shipments of food to be used by the World Council's department of reconstruction and interchurch aid in its child-feeding program in Germany have arrived in Bremen. They are part of the collection sponsored by CROP (Christian Rural Overseas Program) in the United States. Beginning in May, the department hopes to be able, by means of these and future shipments, to carry on a continuous program of child-feeding in parts of Saxony, Brandenburg and Meckleburg in the Russian zone. Ian Wilson, the department's secretary for Germany, points out that the reason for starting there is that the greatest percentage of undernourished children is to be found in the small towns of these areas and that the Rus-

sian zone does not benefit from the Hoover child-feeding program.

* * *

Reports on Spanish Protestantism

Protestants in Spain "feel a heavy, hostile hand upon them which they do not expect to see lifted soon," Benjamin Bush, representative of the Presbyterian Church, U.S.A., in the World Council's department of reconstruction and interchurch aid, reported here following his recent visit to Spain. Despite repression and violence, Dr. Bush said, Spanish Protestantism has gained strength during the 12 years since the revolution. "This is proof of a vitality which justifies larger support for these people on the part of their fellow Protestants outside Spain," he declared. All except two of the 15 Protestant services Dr. Bush attended while in the country were protected by a police guard supplied by the state. He verified the report that a number of churches had been wrecked or severely damaged by mobs.

* * *

Launch Evangelism Drive In Hungary

The successful beginning of an evangelism program conducted partly on an ecumenical and partly on a confessional basis is reported from Hungary by Lazlo Pap, director of the World Council's reconstruction work in Budapest. The ecumenical phase of the program includes mass meetings, joint sponsoring of films, publications and street missions, and exchange of personnel. Preparatory and supplementary work for the drive is done on a confessional basis through local parishes. An ecumenical youth committee made up of Reformed, Lutheran, Methodist and Baptist young people has initiated a program of street evangelism. Services, posters and pamphlets were designed to reach the man in the street. Summing up the development in his country, Professor Pap writes to Elmer Homrighausen, who has come from Princeton Theological Seminary to direct the World Council's emphasis on evangelism: "Our experiences so far fill us with gratitude toward God. The meaning of our start is perhaps that the church has never seen its task so clearly as it does now."

* * *

French Churches Need Help

On his return from a recent visit to France, Marcel Pradervand of Switzerland, secretary for France in the World Council's reconstruction department, reported that pastors' salaries, including the family allocations paid by the state, barely cover the cost of food. The French churches, he said, desperately need help from churches abroad in order to raise pastors' salaries. Despite their financial difficulties, Mr. Pradervand reported, the churches are making new advances in lay activity, evangelization of the working classes and development of more effective youth programs.

PAUL BOCK.

Pacifists Initiate 'Dynamic' Course

In Chicago Conference, They Plan for 'Waging Peace'—Students Urged to Reconcile Church, Labor

CHICAGO, April 26.—Two hundred pacifists, two-thirds of them under 30, met here early in April to consider "the development of spiritual dynamics" and "a more revolutionary pacifist program." They came in response to a call by the continuation committee of the Fellowship of Reconciliation. The conference sought the enlistment of persons who would join in unconditionally renouncing the war method, support disarmament and give themselves to "waging peace beginning with our enemies first." Forty-nine signed up to give six months to a year in voluntary service on a subsistence basis. The continuation committee assumed responsibility for establishing training centers to prepare these and others for service at home and abroad in cooperation with pacifist organizations of other countries against the "madness of the military method." Twenty-five members of the conference indicated their intention to refuse to pay taxes for war preparations. Eighty-six said they would refuse to register for any draft, and the conference pledged its support to all who felt called to take this step. The continuation committee was instructed to act as coordinating agent for pacifist groups in meeting emergencies. President Cecil Hinshaw of William Penn College served as conference chairman and A. J. Muste of the F.O.R. as secretary.

* * *

Urges Seminarians to Bridge Gap Between Church, Labor

During a visit to nine theological seminaries in the Chicago area last week, Witherspoon Dodge of the National Religion and Labor Foundation declared that unless we can bridge the gap between labor and religion and thereby overcome the clash between labor and management we face a divided nation and a disrupted social order in a time when unity of mind and purpose is more needed than ever before. He told of the efforts of the foundation to aid pastors in this task through conferences, local labor and religious fellowships, and the organization's journal, *Economic Justice*. Mr. Dodge, who is on a three-month visit to seminaries throughout the country, urged that pastors keep in touch with both labor and management in the community and provide broad factual information on economic issues to the members of their parishes.

* * *

Laski Urges U.S. to Cease War Talk

In a press interview here recently, Harold Laski of the London School of Economics, who is giving a course of lectures at Roosevelt College, declared that if Europe is to experience any degree of tranquility this country must give more assurance that she does not

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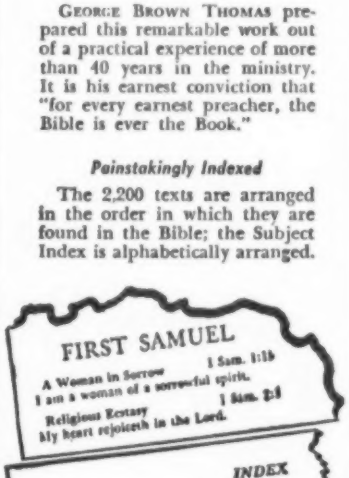
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want to fight. "You Americans talk nothing but war, and the Russians take you seriously," he said. He attributed the fact that Russia has not met American overtures half-way to a division in the Politburo, in which the majority has been anti-American. He pictured Czechoslovakia as a "victim of the conflict of great powers" and condemned British policy in Palestine as pro-Arab. "The hope of Europe," Professor Laski declared, "lies in the expansion of socialism and the development of stabler economic and social orders."

* * *

Plan Intercultural Education For Chicago Schools

An extensive plan for the development of materials and techniques for intercultural education has been set up for introduction in the local public schools. The University of Chicago is sponsoring collaboration in the project by six educators from Chicago area colleges and a 35-member citizens' committee. It will also provide a workshop in the subject on its campus during the summer term. Paul R. Pierce, principal at Wells high school, where an incipient strike by pupils over the presence of Negro students was dissipated by prompt action on the part of other pupils, will serve as acting head of the project until a full-time director can be secured.

* * *

Housing Authority's Policies Commended After Probe

The Chicago housing authority, an investigation of which was ordered some time ago at the insistence of certain aldermen backed by anti-racial groups, has been officially commended by the city housing committee which made a study of its policies and operations. "There have been some vague criticisms concerning the non-discriminatory policy of the authority," says the committee's report. "However, your subcommittee must point out that no public body in the city of Chicago today could, would or should want to operate under any system which would deprive citizens of the use of facilities created with public funds."

* * *

And So Forth

At the 12th annual institute of human relations sponsored here April 16 by the midwest area of the National Conference of Christians and Jews, Harry Weinberg, professor of semantics at Northwestern University's school of speech, declared that general semantics may one day help us to break through the practice of "thinking in labels" on the subject of race relations.

Harrison Parker, self-styled "chancellor of the Puritan Church," was denied use of the mails on a "fraud order" issued by the U. S. post office April 6. Postmaster General Donaldson charged that Parker had taken in $230,000 at his one-room office in suburban La-Grange for the building of a church which was "simply a figment of his imagination." The post office department impounded an additional $300,000 and ordered it returned to senders.

The third annual race relations institute sponsored by the Missouri Lutheran Synod was held here April 17-18. The Walther League, youth agency of the synod, gives the institute enthusiastic suport.

CHARLES L. VENABLE.

Schools in Jeopardy

St. Louis Education Board May Ban All Weekday Classes in Religion

ST. LOUIS, April 16.—Weekday schools of religion here are in great jeopardy. Following the Supreme Court's decision in the Champaign case, Philip J. Hickey, superintendent of public instruction, asked the school board's attorney for an interpretation of this decision as it applies to the St. Louis system of weekday religious education. The classes here are held in the churches. However, the attorney ruled that, since the public schools are responsible for reporting attendance and supervising the children on their way from school to church and back, the classes should be discontinued.

* * *

Interfaith Committee's Services Are Refused

Representatives of the interfaith committee, which organized the weekday schools of religion here, appeared before the instruction committee and read a statement prepared by Jacob M. Leshly, former president of the National Bar Association, disagreeing with the school board's attorney. The interfaith committee expressed its willingness to relieve the schools of responsibility for recording attendance and supervising the children on their way to classes. But the instruction committee voted two to one to recommend to the board of education that the weekday religious schools be discontinued. The board will act on this recommendation at its next meeting.

* * *

Eden Convocation Features Noted Speakers

The annual convocation at Eden Theological Seminary was held April 6-8. The program was highlighted by the following lecturers, each of whom gave four addresses: H. Richard Niebuhr of Yale Divinity School—"I Believe in the Holy Catholic Church"; Mark A. Dawber, executive secretary of the Home Missions Council of North America——"Critical Issues Facing the Church"; Carl E. Schneider, professor of church history at Eden and for two years representative of the Evangelical and Reformed Church at the World Council office in Geneva—"The Religious Struggle in Germany."

HAMPTON ADAMS.

Wisconsin Churches Promote CROP

Special emphasis on the Christian Rural Overseas Program (CROP) was made in both Catholic and Protestant pulpits throughout Wisconsin on April 25. To expedite collections of food for the program, each Wisconsin county is to be organized during a drive to last throughout May.

Youngdahl Against Summoning Militia

Minnesota Governor's Refusal to Order Troops to Halt Pickets Earns Him Enmity of Chicago 'Tribune'

MINNEAPOLIS, April 20. — Governor Youngdahl's refusal to call out the national guard to abolish mass picketing in connection with the C.I.O. packing-house workers' strike in South St. Paul brought a front-page editorial in the *Chicago Tribune* calling for his impeachment. The governor replied that he would devote all his energies to bringing groups together to work in harmony, and that calling out the militia would not attain that objective. The St. Paul *Pioneer Press* commented: "Instead of impeachment, Governor Youngdahl deserves to be given a vote of thanks. By preserving calm and proper respect for the ordinary legal procedures in a situation where tempers were at a high pitch, he has given an example of the wise use of governmental authority."

* * *

Students Discuss World Peace

A round-table discussion on "Promoting World Peace through World Understanding" was participated in here recently by 400 foreign students now at the University of Minnesota and 40 local students who spent last summer in schools in England, France, Spain and Sweden. Speakers were Francis J. Colligan, director of student exchange for the state department, and Asher N. Christensen, assistant professor of political science at the University of Minnesota. Before the 40 students went abroad last year they organized a "student project for amity among nations." This year a similar group of Minnesota students will study in Germany, England, Czechoslovakia and Argentina.

* * *

Roswell Barnes Lectures At Macalester

Roswell P. Barnes, associate general secretary of the Federal Council of Churches, recently gave the James Wallace memorial lecture series at Presbyterian-related Macalester College here on "Christian Citizenship and Democracy." Dr. Barnes decried the view that secular institutions and processes are adequate guarantees of democracy. "A Christian citizenship such as was held by the founding fathers of America is a prime requisite," he said. "Despite the recent Supreme Court decision it should be possible to include the teaching of religion in our schools as an aspect of culture without getting into sectarian controversy."

* * *

Minnesotans Work Against Conscription

Definite opposition to President Truman's recent request for an increased military establishment is being voiced here by the Minnesota council against conscription, an organization of leaders

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III. JESUS AND THE RELIGION OF THE BOOK: The Religion of the Book; "The Scribes . . . sit in Moses' seat"; Jesus and the Scribes.

IV. JESUS AND THE RELIGION OF THE THRONE: The Religion of the Throne; "Understanding in all visions"; Jesus and the Apocalyptists.

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GEORGIA HARKNESS, professor of applied theology, Garrett Biblical Institute, Evanston, Illinois.

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This deeply devotional book concerns itself with the foundations, the methods and the fruits of prayer: Man's most common and efficacious religious practice.

Miss Harkness writes under the conviction that a desperate need of our times is "an upsurge of vital, God-centered, intelligently grounded prayer." She points the way to spiritual resources which all people everywhere must have to live harmoniously with God and men. The manuscript is conveniently arranged in thirteen chapters, under three main divisions:

I. THE FOUNDATIONS OF PRAYER: Prayer and the Christian Belief; Prayer as Adoration and Thanksgiving; Prayer as Confession and Petition; Prayer as Intercession and Commitment; Prayer as Assurance and Ascription to Christ.

II. METHODS OF PRAYER: Hindrances to Prayer; Ways of Praying; Private Devotions; Congregational Worship.

III. THE FRUITS OF PRAYER: Prayer and Peace of Mind; Fear, Loneliness, and Grief; Sin and Guilt; Prayer and the Peace of the World.

In terms of spiritual fruitfulness and enduring influence, Miss Harkness has produced a work of prime importance. It is high in intellectual content, yet readily understood and appreciated at the popular level. A work suitable for private reading or group study. As readers of the manuscript observed: "It will be a god-send to thousands; the best book on the subject since Buttrick's *Prayer* . . ." and "It does not repeat Dr. Buttrick's book at all. It covers territory all its own, in its own effective way." $2.50

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in religion, education, labor and agriculture. President Charles J. Turck of Macalester College declared in a public statement that "this kind of maneuvering to force upon the American people the German-Italian-Russian system of conscription in peacetime should insure the President's defeat in November."

* * *

Thorkelson Writes of Italian Election

Willmar L. Thorkelson, formerly The Christian Century's correspondent from the Twin Cities and now director of public relations on the staff of the World Council of Churches in Geneva, writes to the Minneapolis *Star Journal* of an Easter trip he took into Italy, and of the frantic election propaganda he observed there. "Typical of the 'choice' being offered the Italians by the Communists is a poster with two panels," he writes. "One panel shows white men beating up colored people and a dagger dripping blood. It is labeled 'The American Way.' The other panel shows a hand extended from Russia in helpful gesture toward a map of Italy. It is labeled 'The Communist Way.' The voters are asked: 'Which way will you choose?'" Thorkelson was granted a year's leave of absence by the *Star Journal*, of which he is religion editor, to take the Geneva post. He will also assist in handling public relations for the Amsterdam assembly.

* * *

And So Forth

Henry Allen has been named to coordinate the work of the various campus religious foundations at the University of Minnesota with the general program of the university.

Carl F. Zietlow, director of the north central region of the National Conference of Christians and Jews, has been given a year's leave of absence to serve as one of the conference's field secretaries in Germany. Mrs. Zietlow will carry on as regional director in her husband's absence.

Ernest C. Parish, formerly superintendent of the St. Paul Methodist district, has been named executive secretary of the Wisconsin temperance movement.

Oscar A. Anderson, 32-year-old pastor of Lake Harriet Lutheran Church here, will become the youngest executive of the Evangelical Lutheran Church when he takes over direction of his denomination's Young People's Luther League Sept. 15.

ALTON M. MOTTER.

Young Methodists Consider Christian Vocations

Opportunities for Christian service were considered by delegates to the third conference on Christian vocations sponsored in April at Baldwin-Wallace College, Berea, Ohio, by the school, the Methodist Youth Fellowship and the board of education of the Northeast Ohio Methodist conference. They adopted a resolution for presentation to the denomination's General Conference urging more attention to the need of young people to discover suitable opportunities for life service.

Call for Truce To Save Jerusalem

Charles Taft's Appeal to U.N. Follows Similar Petitions by Dr. Fisher and Bishop C. K. Gilbert

NEW YORK, April 26.—On behalf of the churches cooperating in the Federal Council, Charles P. Taft last week addressed to Warren R. Austin, head of the United States delegation to the U.N., a letter urging that measures be taken to insure the protection of Jerusalem as a "holy city sacred around the world to members of three faiths." The letter, sent on the eve of the special meeting of the General Assembly, strongly supported the proposal for a truce throughout Palestine but emphasized that Jerusalem "contains places whose destruction we cannot accept as permissible." Mr. Taft suggested that Jerusalem be declared an open city while efforts to arrange a truce are continued, and proposed that the Trusteeship Council be assigned immediate authority over the city with a corridor of free access from the outside to insure the inhabitants the necessities of life. He also asked that the U.N. provide the necessary police force to carry out these steps. Mr. Taft's plea followed others made last week by Episcopal Bishop Charles K. Gilbert and the Archbishop of Canterbury and supported by clergymen and other religious leaders throughout this country and Britain.

* * *

Bishop Lilje Arrives In the U.S.

On his arrival here last week, Hans Lilje, newly elected bishop of Hanover, Germany, was met by officials of the American committee for the Lutheran World Federation. Replying to reporters, Bishop Lilje declared that most Germans take the East-West conflict more calmly than would appear from this side of the ocean. He expressed the belief that Germany should become a member of the U.N. and stated that the best means of overcoming a rebirth of nazism would be an Allied policy "a bit more generous, a bit more decisive." On Friday the New York clergy gave a luncheon in Bishop Lilje's honor. The visitor, formerly a youth leader in Germany, told his hosts of recent meetings attended by 700 to 800 young Germans who had "undamaged intellect" and "knew how to think." "When such thinking is possible," he declared, "there is still reason to hope."

* * *

Report on Christian Work in India

The report presented at the recent meeting here of the India committee of the Foreign Missions Council revealed that there are now 21,422 churches and regular preaching centers in India with 2,666,981 members. There are 667,517 pupils in 14,230 Sunday schools, 701,956 students in 13,956 regular schools under Christian auspices, 5,112 missionaries

and 17,323 native workers. To support this work, North American missionary societies last year contributed $3,444,084 and British societies $3,704,873. It is significant that $3,797,676 was raised "on the field" by the churches and people themselves. In presenting to the meeting the needs of relief and reconstruction, Bishop J. W. Pickett of the Methodist Church in India declared: "India is destined to be the leader of the new Asia for many years to come. . . . There is no way to do the Christian task in India without greater resources of personnel and finances."

* * *

Conservative Baptists Form New York Association

At a meeting last week participated in by pastors and laymen of 25 churches in the metropolitan New York area, the conservative Baptist association of Greater New York came into being. Membership will be limited to churches and individuals who declare their agreement with the declaration of faith adopted by the Conservative Baptist Association of America and who subscribe to the convictions expressed in the preamble of the constitution adopted at the meeting. That preamble states that "we cannot move with power while cooperating with . . . any so-called 'inclusive missionary policy' . . . which while recognizing faith condones unbelief and violates conscience." It condemns "affiliation with apostate ecumenical organizations that would coercively combine the professed Christian religions of the world into one universal church."

* * *

Seek Young People for Volunteer Service Camps in Europe

The youth department of the World Council has issued a call for 50 young Americans to participate in voluntary summer work camp projects in Austria; at Agape, Italy; at LeChambon, France; and at Mainz and Stuttgart, Germany. It is expected, according to William Keys, secretary of the department, that travel expense will be met by the applicant or by a sponsoring youth organization.

* * *

And So Forth

In commemoration of the 350th anniversary of the Edict of Nantes, which gave Huguenots their civil and religious rights, the annual Huguenot Day of Remembrance service was held here April 17 in the French Church of the Holy Spirit under the sponsorship of the Huguenot Memorial Association.

Warren D. Bowman, pastor of the Church of the Brethren, Washington, D.C., and Roy A. Burkhart of the Community Church, Columbus, Ohio, addressed the ninth annual ministers' "family week" conference held April 15 at the Masonic club restaurant here.

A "briefing conference" for American delegates to the Amsterdam assembly of the World Council of Churches was held here April 19.

At the annual meeting last Monday of the presbytery of New York, Joseph S. DeRogatis, West New Brighton, L.I., clergyman of Italian parentage, was unanimously elected moderator.

J. HENRY CARPENTER.

Theology Today

Vol. V **No. 1**

John A. Mackay, Editor

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MAGDEBURG, GERMANY, March 12.—What was being said on the theology of Martin Luther between the years 1933 and 1946 may now be read in one volume, *Luthers geistige Welt* ("Luther's Spiritual World"). The book, consisting of lectures given during that period, was compiled by Heinrich Bornkamm, one of the best known German church historians. The lectures will be readily understood not only by theologians but by laymen. Subjects discussed are God and history, the state, the gospel and society, Luther and the German spirit, the sacraments, and the historical meaning of the 95 theses. I should not be surprised if the book is translated into English.

* * *

Tribute to an American-German

I first met Mildred Harnack in 1927 in Madison, Wis., where she had just finished her studies at the university and married Arvid Harnack, a German sociologist studying in the United States on a Rockefeller fellowship. She had been an outstanding student and had won a campus beauty contest. I remember the parties in the young couple's single room, where we sat on the floor and listened to Beethoven on the phonograph. Years later, when we had all returned to Germany, I tried to find Mrs. Harnack at Jena, where she had worked at the university with her husband. But she had gone to Berlin to teach English at the university and translate American novels into German. Now I discover in the papers that both Dr. and Mrs. Harnack were put to death by the Gestapo in 1942. They were among the 70 members of the Schulze-Boysen-Harnack group which has just been honored by an exhibit in the Deutsches Theater in Berlin. The exhibit includes two of the novels Mrs. Harnack translated. It is said that as she was led to the scaffold she exclaimed: "I have loved Germany so much!"

* * *

Confirmation Outfits Lacking

On Palm Sunday, it has always been the custom in German Protestant churches for the boys and girls who have had two years of intensive training in religious subjects to be examined in a solemn service. The next Sunday they receive the blessing of the church in the presence of their parents, godparents and other relatives. This year the ceremony has been postponed until the beginning of May. Parents have always bought complete new outfits for the boys and girls on this occasion—black for confirmation day, a less formal costume for examination Sunday. For the past few years they have made over old clothes, but now the time has come when there are no more old clothes, and there will be few "new" outfits this year. Nor will it be possible to give new hymnbooks to the children, as has been done in the past.

* * *

Potatoes for Refugees

Church officials who are in charge of the stands in the large railway stations from which refreshments are dispensed to refugees and returning prisoners of war finally struck on a way to collect the food they need. They appealed to each churchgoer to contribute one potato to the cause. The officials had tried to buy potatoes from the farms, but were unable to do so because farmers are permitted to dispose of their produce only through regular channels. It was not easy for church members to give up the needed potatoes, since on account of the poor harvest many of them had been unable this year to get the full quantity to which they were entitled.

* * *

And So Forth

Barter markets have grown up in most German villages and towns. One may exchange shoes that do not fit, for instance, for others that do. "Exchange" notices are published in the papers and on posters pasted up at street corners. You may read that the owner of 100 pounds of wood will exchange it for potatoes or carrots. Recently someone offered two tickets to a Fürtwaengler concert for something to eat.

In the monthly *Neue Heimat*, published for refugees from the east, appear a number of photographs showing children from three to seven years of age who are seeking their parents or other members of their families. Some of the children have even forgotten their names.

SIEGFRIED SCHARFE

Carillonic Bells Become Interfaith Memorials

The widespread publicity that resulted last year when a Catholic, a Protestant and a Jew contributed the cost of installing carillonic bells in Hanson Place Central Church (Methodist), Brooklyn, N.Y., has been responsible for the installation of similar bells as interfaith memorials in other locations. Rabbi Henry A. Schoor, a chaplain at New York city's Bellevue hospital, interested friends in providing a set of bells for the hospital, where members of the three major faiths hold services in chapels located side by side on the same floor. A set of the bells is also to be installed in the chapel being erected at the Russell H. Conwell Memorial Church, Philadelphia, in memory of the Protestant, Jewish and Catholic chaplains who sacrificed their lives to save those of service men on the transport Dorchester during the war.

A CORRECTION

The Georgia church of which James A. Rabun was pastor before members of the Talmadge family secured his ouster last year is at McRae, not Atlanta, as stated in the March 17 issue of this paper.

Quakers Warn of Danger in Trends

Philadelphia Meetings Say Social Change May Take Sinister Turn—'Testimony' on Temperance

PHILADELPHIA, April 22.—Members of the Arch Street and Race Street Friends yearly meetings here have issued a joint statement on social order. They warn that there are danger signs that social change in the United States may take a sinister turn. "We have been too complacent about discrimination, exploitation and destructive tensions," they say. "Our practice of the democratic theory has been so inconsistent that we have gained an international reputation for hypocrisy." The two yearly meetings held joint sessions between their separate annual gatherings. For both meetings, these were the 267th annual sessions. Merger negotiations are continuing between the two Quaker weeklies, the *Friend* and the *Friends Intelligencer*.

* * *

Friends' Testimony On Temperance

The Friends Temperance Association reported to the joint sessions of the two local yearly meetings on the traditional Quaker temperance testimony. The delegates were reminded that "the people of the United States are spending daily on alcoholic beverages two-thirds of the total yearly budget of the United Nations. The use of beverage alcohol is a symptom of some disturbance of the personality, which is the cause of many further ills and can be abated by one simple expedient, abstinence." A questionnaire circulated among members of both meetings indicated that 38 per cent of them use beverage alcohol. Among members under 35 the percentage was 54; among those 35 to 50 years of age, 56; and among those over 50, 19.

* * *

Weekday Church Schools Continue Programs

Of the more than 90 weekday church schools in Pennsylvania, those in this area are continuing their programs much as before the recent Supreme Court decision. Oliver B. Gordon, educational secretary of the state council of churches, has warned: "If we have to send our children to public schools, if we have to send our youth to the army, and if the army, as The Christian Century suggests, does away with religious services, we are doing away with religious liberty." One of the first weekday schools in the nation and the oldest in the state is in suburban Jenkintown. Under the leadership of its founder, George S. Young of the local Baptist church, it has been celebrating its 25th anniversary.

* * *

Youth Conferences Are Held

In a consultation held here by leaders of the United Christian Youth Movement, key young people discussed what

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the movement might do for the cause of the ecumenical church. A poll on U.M.T. showed 75 per cent against and 25 per cent for the proposal. The fourth annual Methodist state student conference held recently at Lewistown was addressed by Allan Chalmers of New York and Paulus Scharpff of the Frankfurt, Germany, Methodist district. Howard A. Brettle of the Wesley Foundation at the University of Pennsylvania is director of the conference. At the 27th annual Methodist state youth conference at Lewistown, speakers were Ivey J. Schuff of the Pennsylvania council of Christian education and Prof. Chester W. Quimby of Cornell College, Mount Vernon, Iowa.

* * *

Presbyterians Promote New Curriculum

More than 800 Presbyterian leaders are visiting individual churches to introduce the denomination's new educational curriculum, which is described as "not merely a new set of materials but a new approach to Christian education that promises spiritual life and power." The Presbyterian Board of Christian Education has issued two booklets prepared by a General Assembly committee. Copies of *An Outline of the Christian Faith* and *An Outline of the Christian Faith with Commentary* have gone to every Presbyterian minister. The outline is said to be "a gold mine for preachers; the 12-year-old can understand it, yet it is mature enough to be welcomed by grown men and women." A national fellowship has been formed by directors of religious education employed in Presbyterian churches. There are 172 charter members. S. Truner Ritenour of Dayton, Ohio, is president.

* * *

And So Forth

"Achieving a Complete Ministry" was the theme of the pastors' conference held recently at Crozer Theological Seminary, Chester, Pa.

Over 700 persons attending the annual meeting of the local council of churches heard Bishop Angus Dun of the Episcopal diocese of Washington plead for more interchurch cooperation.

Amiya Chakravarty of the University of Calcutta, friend of Gandhi and for a time literary secretary for Tagore, is spending five months in this country lecturing at institutes and seminars sponsored by the American Friends Service Committee. In the fall he will begin a year's visiting lectureship at Howard University, Washington, D.C.

The world's first telecast of a complete Lutheran service of worship was broadcast at Eastertime from Tabernacle Lutheran Church, West Philadelphia. "Methodist Men" of West Grove, Pa., Methodist Church has installed in the social hall a television set available to all people in the town.

The Philadelphia ministerial union has promised to support the work of the National Committee for the Preservation of Decency. It has also endorsed the recent seizures of "indecent" books by the city vice squad.

CHARLES D. BROADHEAD.

Missions Aid West Pakistan Farmers

Seek Employment for Christians Left Jobless When Hindus Fled—Pope Calls for Action in India

TIRUVALLA, INDIA, April 12.—A united board composed of representatives of the Christian missions and boards in west Pakistan has been formed to provide alternative employment for the 250,000 Christians in the area who were thrown out of work when their Hindu and Sikh employers were forced to flee to the Dominion of India. The board will also set up centers to train young people for industries. Most of the unemployed were agricultural laborers on the large farms operated by Hindus and Sikhs. Those farms have now been divided into small holdings and allotted to Moslems who came in from India after partition. The new owners either cultivate the land themselves or employ refugees of their own faith as laborers. Having lost their means of livelihood, the former employees have suffered much distress, and the efforts of the mission board will be most welcome. The United Presbyterian, Reformed Presbyterian, Presbyterian and Methodist churches (American) carry on extensive work in the area, in which there is a total of 400,000 Christians. It is reported that even in the present emergency bodies like the Salvation Army and Seventh-Day Adventists refused to cooperate.

* * *

Pope Blesses Catholic Work in India

In a letter to the hierarchy in India, the pope has emphasized the importance of Catholic action in the new era of independence, and stressed the special interest with which he has followed the attempts to promote such action. "By intensifying their own spiritual life and deepening their religious convictions," the pope wrote: "Catholics will help to confer on the nation those blessings which accrue to civil society from due observance of the divine law. . . . It is the function of this type of action to form, as it were, a great army of good citizens. What greater blessing could we wish your nation, what nobler ambition could inspire the Catholics of all India, than the realization of such a divine plan?"

* * *

Introduce Co-education at Women's Medical College

The Christian Medical Association of India, which functions as a committee of the National Christian Council of India, has announced that it will introduce co-education into the Christian Medical College at Vellore, formerly an institution for women only. When the association first proposed establishing at Vellore an all-India medical school for both men and women, a committee of American women representing the original supporters of the institution registered objections. The objections have now been withdrawn,

and the institution will offer higher medical training on a co-educational basis. There is talk of making the Mission Medical School at Miraj a center for specialized training.

* * *

Withdraw Recognition from U.S.-Trained Doctors

The Madras medical council, a semi-official body of doctors which advises the provincial government on registration of physicians, recognition of training, and so on, has refused to continue granting its approval to holders of degrees from accredited American medical colleges. Formerly such recognition was given on condition that the doctors practice in a charitable institution and turn in all fees to that institution. The medical council in Madras is advising the councils in other provinces to take action similar to its own. This situation will raise serious difficulties for Christian medical work in India. For instance, it may interfere with the plan to recruit doctors from the United States to join the teaching staff of the college at Vellore.

* * *

Seek to Curb Communist Activity

Activities of the Communist party have been banned by the provincial governments of West Bengal, Madras, the Central Provinces and Bombay. A number of Communists have been arrested in these provinces and also in Delhi. Prime Minister Nehru stated last week: "Neither the central nor the provincial governments have any intention of preventing the Communists or any other political party from propagating their political views and trying to win over the people to their way of thinking. But no government worth its name can watch a section of the people conspiring to overthrow it by violent means and yet do nothing about it. I have sympathy for the Communists' principles, but we have to put them down because in India they are aiming to seize power by creating chaos and unrest."

* * *

And So Forth

Twenty-eight teachers, several of them Christians, left recently in two special planes to help in Ethiopia's campaign to bring primary education within the reach of the masses. They were recruited by a delegation sent here by the Ethiopian ministry of information, and upon their arrival in Ethiopia were welcomed by Emperor Haile Selassie.

L. Barber, missionary in charge of the Australian Baptist Mission Industrial School at Faridpur in East Bengal, was arrested March 9 on the charge of refusing to transfer control of certain property to the Pakistan government. He was detained for seven days, then released on bail provided by prominent Hindus. On March 21 he was again arrested by the authorities, who questioned the value of some of the securities offered as bail. The Australian government is now taking diplomatic action to obtain Mr. Barber's release.

P. Oomman Philip.

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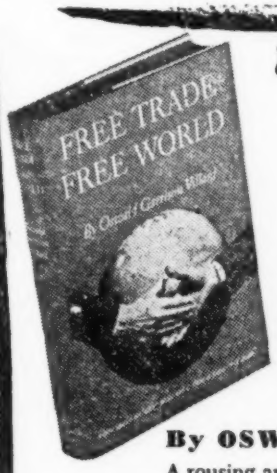

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Consider South Pacific Missions

Conference in New South Wales Plans Regional Setup, Urges Progress in Literacy Campaigns

MELBOURNE, AUSTRALIA, April 15.—At the south Pacific missionary conference held last month at Morpeth, New South Wales, it was decided to establish regional councils within the territory of the over-all South Pacific Christian Council. The conference urged the Pacific Christian Literature Society to prepare for publication in the vernacular Bible commentaries and books on teaching and hygiene. In the near future a specialist in literacy and literature is to be appointed to visit each of the island groups in the area. The council is to undertake a survey of training facilities, in the hope that greater progress may be made in theological and pastoral education, possibly on a united basis. It will also encourage the development of facilities for the higher education of women and girls. Delegates from 12 churches and mission boards — American, British, Indian, German and French—attended the conference, which was directed by A. Harold Gaze, layman who is chairman of the Australian and New Zealand committee of the London Missionary Society. Present to aid in the discussions was Norman Goodall, British secretary of the L.M.S.

* * *

Rail Strike Ends

After two months the strike of railmen and others in Queensland—reported to have been Communist-inspired—has collapsed. The trouble began when certain railway workers demanded higher wages and refused to have their claims examined by the industrial tribunal appointed to arbitrate in such matters. Then seamen and coal miners in the state became involved, and threats were made that other eastern states would be completely tied up unless the demands were immediately granted. However, Queensland's Labor government fought back resolutely. It passed anti-picketing laws and provided trucks and airplanes to relieve the food shortage.

* * *

Workers Return To Jobs

Gradually and then in accelerando style, the striking railway unionists began to ignore their leaders and go back to work, enabling more and more trains to return to service. The rank and file of rail workers became impatient with the self-seeking attitude of the chief agitators, and with their habit of threatening the wives of men who had gone back to operate the trains. Finally the government's efforts, together with the hunger and disillusionment among the men and their families, put an end to the unfortunate venture, which cost the workers $5,-

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* * *

Changes in Election Procedures

Three Gallup polls, taken over a nine-month period, reveal much opposition by the public to the proposed enlargement of our federal legislature. However, it is certain that at next year's elections the number of members in the House of Representatives will be increased from 47 to 121 and the number of senators from 24 to 60. Voting will continue to be preferential, but in the vote for senators the Hare-Clark proportional representation method, a standard procedure in Tasmania, will be used.

* * *

National University Gets Under Way

The proposed national university at Canberra has begun to move from paper to actuality with the appointment as vice-chancellor, or chief administrative officer, of D. B. Copeland, who has just completed three years as Australian minister to China. The New Zealand-born diplomat has held important university teaching positions in Australia, and during World War II served the federal government as economic adviser and price commissioner. At present, the Chifley administration plans to make the Canberra university a research center rather than a place of undergraduate study.

ALLAN T. MCNAUGHTON.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

A Double Life (Univ.) Ronald Colman, Signe Hasso, Edmond O'Brien. *Drama.* Actor becomes so obsessed by his Othello role that he goes berserk, reverts to stage character in private life with tragic results. A *heavily dramatic* film, done with conviction and compelling effect. **M**

Fort Apache (RKO) John Agar, Henry Fonda, Shirley Temple, John Wayne. *Melodrama* set in pioneer Arizona. Embittered over assignment to rough army post, stiff-necked colonel who insists on ruling by the book antagonizes Indians, leads entire troop to disaster but, ironically, goes down in history as a hero for his final charge. Directed by John Ford but lacking the artistic touches of his previous films, this is a *suspenseful, action-packed* production, with some good characterizations, beautifully set. **M,Y**

An Ideal Husband (British) *Comedy.* Oscar Wilde play about Victorian ethical standards threatened, then upheld, set against debate in Parliament. Sumptuous technicolored sets and costumes in an old-fashioned drawing room comedy, done without the satire that might have made it intriguing, with dialogue most important feature. *Handsome but dull.* **M,Y**

Song of Love (MGM) Paul Henreid, Katharine Hepburn, Robert Walker. *Drama.* Career, domestic life of Robert Schumann, the composer, interspersed with numerous performances of his music and that of Brahms, played for the soundtrack by Artur Rubenstein. A *leisurely* film biography, the musical portions played and recorded excellently. Facts somewhat romanticized and occasionally treated maudlinly, but distorted less than in usual film of this kind. **M,Y**

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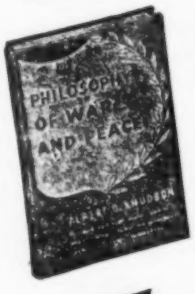

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